"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

FOLUME 2.

NEW-YORK, SATURDAY, DECEMBER 29, 1855.

NUMBER 34.

Christian Spiritualist,

PUBLISHED BY

THE POLICETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE. M No. 553 Broadway, New-York.

that the Schuttalist is published every Saturday

saleeribers, Two Dollars per annum thin the first helf year. SINGLE COPIES-Five Cents who pay in advance for five subscribers, to one

All to-moss letters and communications should be addressed Society for the Diffusion of Spiritual Knowledge Entras Christian Spiritralist, No. 556 Broadway, New

SPIRIT INTERCOURSE.

AS RECORDED IN THE NEW TESTAMENT,

With Practical Remarks. BY ELMER WOODRUFF.

In further publishing the selections made by Brother Woodruff, it may be proper to remark, that the original intention was to have them pub-Ishel in pamphlet form, as this method would agence with continuous remark ;-Brother W. intending his Introduction as explanatory of the ficts, and suggestive of the philosophy taught by the manifestations, visions, trances and communiations of the New Testament. It may be well, therefore, for all who wish to have this brother's passeptions in mind, while reading the following, prefer to his introduction in No. 27, of the Christ o Solidinalist

The facts and manifestations selected from the "Astrof the Apostles," cannot fail of interesting every harmonic Spiritualist; as they must appear to him aspassages in his own experience, rather than deushed fragments from the lives of others. Besides es, it may surprise as well as instruct many in sawing how much of Spirit intercourse there is in the New Testament. - Ed. Christian Spiritualist.

Iss Tastimony of St. John .- Chapter I. 12 v. Ben as many as received him, to them gave he power to become the sons of God. Even to them that believe on his name.

52 v. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 v. and I knew him not, Let be their sent me to baptise with water, the same said natural, upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptiseth with the Holy Ghost. 48 v Nathaniel said unto him, whence knowest thou met and Jesus answering said unto him, before that Philip called thee, when thou wast under the fig tree, I saw thee, (showing the clairvoyant power of Jesus.) 51 v. And he said unto him, verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the son of man.

III. 64 v. For he whom God hath sent speaketh the words of God, for God giveth not the Spirit

by measure unto him. VI. 29 v. Jesus answered and said unto them, this

is the work of God, that ye believe on him whom he hath sent. 65 v. It is the Spirit that quickeneth. The flesh profitcth nothing; the words that I speak unto you, they are Spirit and they are life. III. 15 v. And the Jews marveled, saying, how

knoweth this man letters, having never learned? (A similar remark might be made to A. J. Davis, and various others of the present day.) 16 v. Jesus answered them and said, my doctrine is not mine, but his that sent me. X, 16 v. And other sheep I have which are not of

this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd. (And not six hundred and sixty seven different ones, as there is at the present day-all saying, "Lo here and Lo there.")

XII. 21 v. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. (Showing that if we lay off this body, we shall possess one much better in that higher life.) 28 v. Father, glorify thy name. Then came there is gaine from heaven, saying, hase both glorified it, and will glorify it again. 29 v. The people therefore who stood by and heard it, said that it thundered, others said that no angel spake to him. 30 v. Jesus answered and said, this voice came not because of me, but for your sakes.

XIV. 1 v. Let not your hearts be troubled; ye believe in God, believe also in me. 2 v. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. (Showing the different circles and spheres in the Spirit-world as so many mansions? 16 v. I will pray the Father and he shall give you another Comforter, that he may abide with you forever. 17 v. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. 26 v. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoev-

er I have said unto you. XV. 26 v. But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me.

XVI. 8 v. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

XX. 11 v. But Mary stood without, at the sepulchre, weeping; and as she wept she stooped down and looked into the sepulchre. 12 v. And seeth two angels, in white, sitting, the one at the

head and the other at the feet, where the body of Jesus had lain. 13 v. And they said unto her, woman why weepest thou? She saith unto and I know not where they have laid him. 14 v. And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. 15 v. Jesus said unto her, woman why weepest thou? whom seekest thou? She, supposing him to be the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 v. Jesus said unto her, Mary; she turned herself, and said unto him, Rabboni, which is to say master. 19 v. Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. 26 v. And after eight days again, his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you. 30 v. And many other signs, truly, did Jesus, in the presence of his disciples, which are not written in this book.

XXI. 1 v. After these things, Jesus showed himself again to his disciples, at the sea of Tiberias, and on that wise showed he himself. 4 v. But when the morning was now come, Jesus stood on the shore, but his disciples knew not that it was Jesus. 7 v. Therefore that disciple whom Jesus loved, said unto Peter, it is the Lord, &c. 14 v. This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

ACTS OF THE APOSTLES.—Chap. I. 7 to 11 v. And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ve shall be witnesses unto me, both in Jerusalem and in Judea, and Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two more stood by them, in white apparel; which also said, ve men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye seen him go into heaven.

II. 1 to 4 v. And when the day of Pentecost was

fully come, they were all with one accord in one place; (probably in a pussive condition, like our circles of the present day,) and suddenly XII. 6 to 16 v. And when Herod would have there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 10 and 11 v. Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 17 to 19. And it shall come to pass in the last days saith God, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand-maidens, I will pour out in those days of my spirit, and they shall prophecy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapors of smoke. 26 to 27 v. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell. Neither wilt thou suffer thine holy one to see corruption, (which shows that we progress out of those lower spheres called hell, to higher and holier ones.)

IV. 31 v. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

7. 17 to 20 v. Then the high priests rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the Apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth and said, go stand and speak in the temple of the people all the words of this life.

II. 10 v. And they were not able to resist the wisdom and the Spirit by which he spake. 15 v. And all that sat in the council looking steadfastly on him, saw his face as it had been the face of angel. VII. 30 v. And when forty years were expired,

there appeared unto him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush. 37 v. This is that Moses which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall you hear. (He was to "be like" unto him, and not "the very God.") 51 to 53 v. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ve (It applies well to the churches of our day, and illustrates their want of a progressive Spirit, as all reforms have started outside of the church, and have been opposed by its members.) Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have now been the betrayers and murderers: who have received the law by the disposition of behold I see the heavens open and the Son of

man standing on the right hand of God. them, because they have taken away my Lord, VIII. 29 v. Then the Spirit said unto Philip go near and join thyself to this chariot. 39 v. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing. 40 v. But Philip was found at Asotus, and passing through he preached in all the cities till he came to Cesarea.

> IX. 3 v. And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven. 4 v. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 v. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 8 and 9 v. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. 10 v. Aud there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision Ananias; and he said behold, I am here, Lord. 11 v. And the Lord said unto him, arise, and go into the street which is called Straight,-(please read the

balance of the chapter.) X. 3 v. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. 10 v. And he became very hungry, and would have eaten, but while they made ready, he fell into a trance. 11 v. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth. 15 v. And the voice spoke unto him again the second time, what God hath cleansed, that call not thou common, 16 v. This was done thrice, and the vessel was received up again into heaven. 19 v. While Peter thought on the vision, the Spirit said unto him behold, three men seek thee, &c. 30 v. And Cornelius said, four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing. 44 v. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

XI. 28 v. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world, which came to pass in the days of Claud-

brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison. and he smote Peter on the side, and raised him up, saying, arise up quickly, and his chains fell off from his hands. And the angel said unto him gird thyself and bind on thy sandals, and so he did. And he saith unto him, cast thy garment of a surety, that the Lord hath sent his anof Herod and from all the expectation of phenomena. the Jews, and when he had considered the thing, but she constantly affirmed that it was even so, then zaid they, it is his angel. XIII. 2 and 3 vs. And as they ministered to the

sent them away.

XIV. 3 v. Long time therefore abode they speakand wonders to be done by their hands.

have much people in this city.

XIX, 6 v. And when Paul had laid his hands up- Shortly thereafter a communication was received on them, the Holy Ghost came on them, and from "George," avering that he actually did turn they spoke with tongues and prophesied. 15 v. that piclure to the wall! Odd, very, aint it, Giant? And the evil Spirit answered and said, Jesus I know, and Paul I know, but who are ye.

and afflictions abide me.

seven days, who said to Paul through the Spirit, come unto us, he took Paul's girdle, and bound which I call your attention. his own hands and feet, and said, thus saith the Holy Ghost, so shall the Jews at Jerusalem bind um, Mr. F., and myself, now proceeded to an upper the man that owneth this girdle, and shall deliver him unto the hands of the Gentiles.

XXII. 7 v. And I fell unto the ground, and heard cutest thou me. 17 to 19 v. And it came to pass that when I came again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. . And I said Lord, they know that I imprisoned and beat in every Synagogue them that believed on thee. XXIII. Sand 9 v. For the Saducees say that there is no resurrection, neither angel or Spirit, but the Pharisees confess both. And there arose a great cry, and the Scribes that were of the Pharisees. arose and strove, saying, we find no evil in this man, but if a Spirit or angel hath spoken to duced a massive and valuable gold watch and chain, tified of me in Jerusalem, so must thou bear at about six inches from his hand, was placed bewitness also at Rome.

XXIV. 13, 14 v. At mid-day, O king, I saw in the way a light above the brightness of the sun, shining around about me and them which journeyed with me, and when we were all fallen to the earth, I heard a voice speaking unto me in the Hebrew tongue, Saul, Saul, why persecutest thou me, it is hard for thee to kick against the

XXVII. 23, 24 v. For there stood by me this night the angel of God, whose I am and whom I serve, saying, fear not Paul, thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee.

[To be continued.]

Special Correspondence for the Christian Spiritualist. PASSING GLANCES NO. XIII.

A NIGHT WITH "OD FORCE." ity toward the "deserving poor," by doing as I one of black walnut and weighing, I should judge, would be done by-giving employment to those in the neighborhood of forty pounds, was made to about thee, and follow me. And he went out who are in want. Now, there is one person in dance and jump about as if it was alive. It floated and followed him, and wist not that it was true particular toward whom I feel charitably disposed, clear of the floor, and six times it was lifted clear which was done by the angel, but thought he and so I hasten to give that gentleman a job, which of the circle and carried over head to a bed. Being saw a vision. When they were past the first although extremely hard and difficult, is nevertheand the second ward, they came into the iron less peculiarly adapted to the modern giant to whom hold of, and I pitched headlong in the middle of gate that leadeth unto the city, which opened to I allude. Being an acknowledged Sampson, and the floor, and the chair on which I had sat was put them of its own accord, and they went out, and used to lifting heavy weights, perhaps it will upon the table. Mr. Temple, who weighs 170 passed on through one street, and forthwith the strengthen both his nerves and muscles to essay angel departed from him. And when Peter his prowess on the work before him. If he accom- and thrown headlong to the floor. At my request, was come to himself, he said, now I know plishes this task to his heart's content, I will then "Od Force" slapped my face quite smartly, and give him further employment. The "giant" is one pulled the hair and ears of Mr. T. The Spirits gel, and hath delivered me out of the hand A. Mahan, whileme an exploder of Spiritological then proposed a wrestling match with me, and the

he came to the house of Mary, the mother of dwelt a youth very remarkable for the display of a well have tried to lift an elephant, for the table was were gathered together praying, and as Peter duction to Mr. F., a gentleman of that city, a me as easy as I could a ten year old child. Mr. knocked at the door of the gate, a damsel came wealthy merchant, and an investigator of Spiritual T. then tried it with like results, and then both of to hearken, named Rhoda. And when she knew science, at whose house the aforesaid displays us together, but if anything it—Od Force—handled Peter's voice, she opened not the gate for glad were said to occur. Accordingly, a few days us easier than ever. Again the table was replaced, ness, but ran in and told how Peter stood before since, Mr. Temple and your correspondent called and I was directed to get upon it. I did so, when me Barnabas and Saul, for the work whereunto presence of the aforesaid youth—the same alluded don't!" But "Georgy"—heaven bless him for the

angels, and have not kept it. 56 v. And said, XVIII. 9 and 10 v. Then spoke the Lord to Paul occasion, while no person was within ten feet therein the night by a vision. Be not afraid, but of, that picture was turned face to the wall so speak and hold not thy peace, for I am with thee, | quickly that twenty seconds could not have elapsed and no man shall set on thee to hurt thee, for I since it was seen in its original position by the father of the son whose representation it was. In a few minutes the medium entered, and I found him to be an intelligent young gentleman, apparent-XX. 22 v. And now behold I go bound in the ly nincteen years of age. In person he is very Spirit unto Jerusalem, not knowing the things | slender, and the indications are that his strength is that shall befall me there, save that the Holy very far below the average of persons of his age. Ghost witnesseth in every city, saying that bonds | His weight cannot exceed one hundred and twenty pounds, even when in high health, which is not the XXI. 4 v. And finding disciples, we tarried there case at present. His employment is entirely within doors and sedentary, and his appearance is femithat he should not go up to Jerusalem. Here nine to a great degree. Therefore, for these very no one can deny but that Paul got a regular Spi- good and substantial reasons, it is absolute folly to ritual communication.] 11 v. And when he was aver that he performed the astounding feats, to

The party, consisting of Mr. Temple, the medi-

room, one formerly occupied by the original of the portrait. Here we were met by the lady of our kind entertainer, and in a few moments we were a voice saying unto me, Saul, Saul, why perse- all comfortably seated at a table in the centre of the room. I will here remark that there was a bed in the room, just as when occupied by "George." The gas was burning brightly at this time, and now commenced the most magnificent display of the power, intelligence and good humor of "Od force" that it has ever been my lot to experience; and of such a character, too, as throws your New York miracles in the shade; indeed, Brother, I feel sorry -I really pity you poor New Yorkers because your miracles are so far below par when compared to those we Boston people are blessed with. But I rejoice that you are being favored in this respect, by the Davenports, of Buffalo. Mr. F. now prohim, let us not fight against God. 11 v. And the latter was wound round the fingers of the methe night following, the Lord stood by him, and dium's right hand tightly, and so as to preclude said, be of good cheer Paul, for as thou hast tes- their use entirely. When the watch, which hung neath the table, we heard a sound as if it was being opened. I then put my hand under the table and the watch was placed in it by the Od force, at my request. The cap and crystal was taken out and placed in the hands of Mr. T. and myself several times, and on one occasion we opened the watch and found the cap removed; nor could all our After this feat we were felt of, pulled and jerked atmosphere, inhaling feeling, poetry, and knowabout considerably, by a hand as hard and solid as ledge. that of a healthy mortal man. The lights were then directed to be put out, but before this could. be done, I distinctly saw an arm and hand moving in the air towards me, quick as thought; and that same arm and hand, before the light was out remember, came in violent contact with my head; indeed, it was so hard that I have no doubt the marks remained for half an hour thereafter. The BROTHER TOOHEY, -I hasten to exercise my char- lights were then put out, when instantly the table, restored to its former position, my foot was taken pounds, was likewise treated in a similar manner, table lying on its side I took hold of its legs and Having learned from my friends, that in Boston exerted all my strength to keep it, but I might as

parently from all sides at once, to such an extent that we were glad to cry pecavi-enough. During the evening the Spirits wrote names on paper held beneath the table, in a brightly-lighted room, and also moved the index hand of the watch from 7 to 10 o'clock.

At our host's request, the table was lifted to the ceiling several times-just as when Rev. Mr. Parker exclaimed, "This is something more mortal man may not do!" And we saw the dents the table had made on the ceiling, and the marks made by the medium while thus suspended. But I must come to a close ere I relate half the wonders. The finishing feat was, that we all stood up, wondering what next was coming, when suddenly I found myself going through the air toward the bed. It was as if a strong man seized me by the waist and hurled me from him with all his force. I felt like as if two large hands lifted me, and that was all I did feel till I found myself bound in the feather bed, and all the clothes tumbled over and on me. When I went the table followed, and then Mr. F. followed the table. This ended the adventures of the night. Now, I respectfully ask the "Giant" to unravel these wonders by Od Force. I end by simply stating that witnesses-four there are-to substantiate all I have said-persons, too, in the highest ranks of life, and the evidence of any two of whom, would be sufficient to hang a man, even if far less positive than in the case before us. But must close. I have lectured twice in Boston, as you will see, and expect to five or six times more. am still unwell, but slowly gaining. Trusting God's blessing rests with you, I am, sir,

Yours, for justice, PASCHAL B. RANDOLPH.

From the Rhode Island Book, 1941. THE LANGUAGE OF A FUTURE STATE.

BY ROWLAND G. HAZARD. It is probable that in the new and more perfect state of existence, we shall possess a means of social intercourse free from ambiguity -that the pleasure of advancement will be increased by its consequent acceleration—that when deprived of the material organs, words and signs will no longer be employed—in a word, that the language of ideality, which a partial improvement of our faculties has here exhibited, will then be so perfected, hat terms will be entirely dispensed with, and thought be there communicated without the intervention of any medium to distort its meaning or sully its brightness—that ideas will there flow disearching reveal its whereabouts. Being directed to rectly from mind to mind, and the soul be continuhold the watch under the table, the cap was replaced. ally exhilerated by breathing a pure congenial

This conjecture derives a further plausibility from

the consideration that our present language seems especially adapted to things material; that in the purely physical sciences we can communicate ideas with great accuracy and precision—that the difficulty of doing this increases in proportion as our feelings and the qualities of mind enter into the subject to which we endeavor to apply it, and when they become exclusively its objects, it almost entirely fails. Poetry has accomplished much more than the other forms in portraying the passions, sentiments, and all the more striking and complicated mental phenomena; but even that has shed but a feeble light over a small portion of this interesting field of research, or in bright but fitful gleams, shown the undefined vastness not yet explored. Our present language, then, is wholly inadequate to a subject, which of all others must most interest a world of Spirits, as if it were intended only to carry us to the point from which we are there to start, to give us a glimpse of the infinite regions which imagination has not yet traversedthe exhaustless sources of thought which mind still possesses, while the language of ideality has here accomplished just enough in the exhibition of the subjects of our internal consciousness, to assure us John, whose surname was Mark, where many very odd kind of force, I managed to get an intro- altogether too much for me to manage. It handled that it also possesses the elements of a power which, when matured, may become the fitting instrument to gather the treasures of that unexplored immensity. But may we not go farther, and say that we have even here a foretaste, or at least a nearer approach, to this angelic pleasure? Have the gate, and they said unto her, thou art mad, on Mr. F., and were most courteously received, and up went the table and I into the air, and we floated we not witnessed the soul in all its purity and vigor, assured that the first opportunity would be gladly there for at least twenty seconds—above that I throwing off the trammels which words impose on embraced to afford us every possible facility to wit- think. Once more we took our seats, when the its highest action, and, as if anticipating its conness the remarkable things which he assured us medium was seized hold of, and dragged under the scious destiny, in a transport of impassioned thought Lord and parted, the Holy Ghost said, separate were frequently taking place at his house, in the table, all the while crying out, "don't Georgy, oh! and feeling, almost entirely discarding the usual mode of expressing them, when the cloquence of I have called them, and when they had fasted to in a recent letter published by you from me. demonstration—would not cease, but kept at work the eye anticipates the tongue, when every feature and prayed, they laid their hands on them, they The gentleman informed us that he thought the until he had placed the heels of the medium on the kindles with emotion, and the whole countenance medium was not in town, but that if we left our lap of Mr. F., and his head on a chair five feet dis- is as a transparency lighted with its glowing concepaddress he would inform us of his return, when we tant, after the manner of the circus Hercules. The tions? It is then that terms are most nearly dispening boldly in the Lord which gave testimony might investigate to our heart's content. We circle was again formed, and the pillows of the bed sed with, and it is in this sympathetic mingling of unto the word of his grace, and granted signs handed the required address, and took our leaves. began to fly about the room, as if thrown by two thought and sentiment that we enjoy the purest We were greatly surprised the next day, and ex- strong men, one on each side of the room. The poetry which warms the soul in its earthly taber-XVI. 6 to 9 v. Now, when they had gone through- tremely gratified with the contents of a note, to the table danced—was thrown on the bed, and handled nacle. Those who have known the rapture of such out Phrygia and the region of Galatia, and were effect that a seance had been appointed for our with such energy that the wind of its movements converse and have felt its exalting influence, will forbidden of the Holy Ghost to preach the word especial benefit that very evening, at 7 o'clock. kept us winking for fear it might strike us, and regard it as worthy a place in a higher sphere, and in Asia. After they were come to Mysia, they The hour came, and we repaired to the mansion of yet, notwithstanding it moved in all directions, not be willing to admit it to their most entrancing reessayed to go into Bithynia, but the Spirit suf- our kind inviter, and were ushered into a magnifi- one of us were touched. It was placed in the laps veries of elysian bliss. Does not this view lend a fered them not. And they passing to Mysia, cently furnished parlor. The walls of this room of four of the five several times; and during all delightful confirmation to our hypothesis? But came down to Trow, and a vision appeared to were adorned with several large and heavily framed this time we were being handled by hands soft and the argument derives yet additional strength from Paul in the night. There stood a man of Mace- portraits of the family; among which, hung that of hard, warm and cold, large and small. The me- the consideration that this faculty, this power of donia, and prayed him, saying, come over to George, an elder son not long since ushered by the dium then stood up, and the table was lifted so silent yet vivid expression, seems somewhat pro-Macedonia and help us. And after he had seen hands of angels into the brighter home beyond the that its face rested on his head, and then on two portioned to moral excellence, or increases as the the vision, immediately we endeavored to go to azure skies, where sin and sorrow are not known other persons successively. After this we all spirit predominates over the material part of our Macedonia, assuredly gathering, that the Lord —where pain and anguish is exchanged for peace stood up, and I took the left and Mr. F. the right natures—that in most men it is but dimly visible had called us for to preach the Gospel unto them. and joy, and where the wicked cease from troub- hand of the medium in our own; whereupon he that in those of the finer grade of intellect, whose XVII. 25 v. And at midnight, Paul and Silas ling and the weary are at rest. This portrait, I went up in the air, feet foremost, and turned a feelings have been cultivated, whose purity has prayed and sang praise unto God, and the pri- should judge, weighed not less than twenty pounds, complete somersault, so that when he touched the never been sullied by corroding care and ignoble soners heard them. 26 v. And suddenly, there and was so suspended that no mortal man could floor our hands were twisted, or rather reversed pursuits, nor their sensibility blunted by too rude was a great earthquake, so that the foundations turn its face to the wall without holding the cord from their former position. He floated thus seven | collision with the world, it becomes more apparent; of the prison were shaken, and immediately all upon the nail with one hand; to do which he must or eight times. His legs were placed astride the while in the sex of finer mould, who are elevated of the doors were opened, and every one's hands mount upon a table in order to reach the nail on neck of me twice during the evening. Once more above these degrading influences—whose feelings which the portrait depended. Well, on a recent we sat down, and were assaulted with pillows, ap- are more pure-whose sentiments are more refined

gels may well be supposed only another step in the periority which woman has in this expressive lan- whether they are physically present or no. guage, to her command of this direct avenue to the in refining and softening the asperities of our nastrongest reasoning of philosophy has, in this rewhich has emanated from others; but the influence one is as the sun, with his strong beams upon the waters, and the waves proudly reflect his dazzling brilliancy; the other, as the moon, whose milder light melts into the ocean; glows through all its depths; heaves its mighty bosom, and elevates it above its common level.

The refined subtleties of an Aristotle, or the glowing sublimities of a Plato, though presented to us with all the fascinations of a high-toned morality, and clothed in the imposing grandeur of a lofty and commanding eloquence, are dim and powerless to that effusion of soul, that seraphic fervor, which with a glance unlocks the avenues to our tenderness, which chides our errors with a tear, or winning us to virtue with the omnipotence of a charm, irradiates its path with the beaming eye, and cheers it with the approving smile of loveliness. And hence, too, it is that the degree in which this influence is felt, and its source is appreciated, is justly considered as the test of civilization and refinement

Is there not in this mild, gentle, silent, persuasive, yet dissolving and resistless influence, a charm which bears witness to its celestial character. Do we not recognise in it a similarity to that of heaven, and if we have ascribed it to its proper cause, does not this similarity at once stamp our speculation, if not with the seal of a moral certainty, at least with the impress of a cheering probability?

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Fcotsteps of their Labors.

NEW YORK, SATURDAY, DEC. 29, 1855.

SPIRITUAL RELATIONSHIP-NO. 2.

That man was an observer before he was a thinker -much less a philosopher-is evident from the unconscious manner, the preternatural and Spirit ual unfolded into life.

"When man, yet new, No rule but uncorrupted reason knew And with a native bent did good pursue,"

for in early historic narratives the facts of Spirit intercourse is recognized as an element of the wonderful, calculated to awaken admiration and inspire veneration, rather than suggest suspicion, much less develop skepticism. This inspiration, however, was emotional rather than mental, and ad-

Consequently, the student of the nineteenth cannot take advantage of the observations or beliefs of rated the "rich man" from "Lazarus."

While, therefore, we quote the facts of the Bible and believe they contain all the phases of Spiritual unfoldings which have and do characterize the mar- these Spiritual relationships, the literature of the rels and miracles of this age, it is not to dogmatically ignore the one or superstitiously venerate the ment in man, and illuminates others by the light of other, but to suggest to the thinker, and the honest the present century. Thus Henrick Zschokke, in enquirer, that the connecting links in the chain of not a few of his beautiful "Tales," recognizes the evidence be found, that reason and feeling may unite in ascribing "praise, honor and glory" to "Our Father which art in heaven," for the consolations of "another and a better life," which flow into the soul through the mediums of reason, intuition and fieling. This is due alike to the integrity of been a wonder and a wonder-worker to him and reason and the sucredness of human nature, as the his contemporaries, for it was preternatural both in one speaks the language of harmonized manhood, character and manifestation—the intellectual and and the other testifies of and authorizes the unfold- thoughtful being judges. ings of the ages, since "God is no respector of persons."

appeal to a manifestation of consciousness, which will is sincere. She knows that, through thee, she in its full development, has ever been like a well of water, springing up and flowing into immortal life. Consciousness, therefore, is the soul's mercury, which, by virtue of the nerve media, lives in Oh, how eagerly her thirsty being drinks in this close relationship, if not in constant rapport, with the Spiritual in space, the Divine Ether, that acts as the passive agent for Spiritual intercourse and communication. This element in nature, therefore, acts as the telegraph between the Spiritual depots and communicating agents, and at every turn of life (when which the Spiritual everywhere develop in its manother conditions are equal) reports progress, takes ifestation. note of changes, and warns from danger, for its manifestations are wiique and harmonious, without disturbing causes predisposed some portion of the human organism to isolated and preternatural activities. When harmonious, soul and sense live in and practical recognition of the Spiritual side of friendly union and co-operative fellowship, when isolated, "a house divided against itself."

When, however, the soul dwells in conscious unity with itself, and external impression and internal immost preternatural manifestations. The brothers pulse tend to, and harmonize in the development of are "twins," and the affinity that is known to unite Spiritual elements, which ultimate in life forces those members of a common brotherhood is made and minister to the needs of the Spirit, then it is not only mysterious but marvelous, by the developthat this condition outlines the Spiritual man, fits ments of the drama. The brothers are apart—one him for the various relationships of life, and en- at Paris and the other at the "extreme end of ables him to come into rapport with those Spiritual beings, whose affinities harmonize with and flow into his own. In this primitive and normal state living brother appears, demanding vengeance on the soul is center to the vast circumference of emotional life in which it "lives, moves, and has a be- the very evening of the death of Louis de Franchi, ing," and from which it reflects "all the hues of glory" on the surroundings of nature.

Too high an appreciation, therefore, of the tran- I informed of all, but I saw all "& scendent beauty, refinement, or receptivity of the harmonized Spirit can hardly be conceived, much less expressed, since it hath pleased the Father to create it in dignity but a "little lower than the an- learned and wise of this age, but our space will gels, and make it immortal in capacity and destiny. not admit of them. The fucts of Spiritism, howev-Still its operative nature and capabilities must be kept in mind, that its manifestations may be recog unto they are sent," and make us sensible of a nized as at once characteristic of the universals of power not recognized at present in the ordinary nature and the unfolding of the Spirit, for in the transactions of life. And when the advent of its person and the life of Jesus we find manifestations, manifestation shall have come, in the power and which puzzle sense and awaken doubt, simply be- demonstration of the Spirit, we hope great things cause the ideal in life and the possible in nature has for progress and the world's regeneration; for we been circumscribed by the limitations of the senses, and deprived of their fair proportions by the ignothese who should be heirs of salvation; and we rance of the uneducated and undeveloped mind.

To recognize the Spiritual, therefore, above the sensuous in man, and to perceive the presence of its harmonizing power in the handi-works of nature, is a pre-requisite to a full appreciation of the preternatural in life, for man stands related to the various departments of mental, moral and Spiritual

-and whose spirits are more etherial, it manifests nature, and by virtue of the eliminating vital forces called our attention, are to become general in this itself with a softened splendor, to which that of an- which pass from him in Spiritual radiations, is he sphere, or remain as a sign for that which is to prepared to enter into relationship and commune scale of magnificent progression. It is to the su- with persons on the same plane of development

To illustrate this, we republish the following exfiner feelings, that we must attribute her influence tract from Dr. Benham's communication. He says: "A young man and young woman, miles from ture. And it is owing to the possession of this each other, are so Spiritual, that by way of experielement of moral elevation, that the finest and ment if one thrusts a needle or a pin into himself in good will to man; for love is not only "the fulfilor herself, the one feels it as much as the other. spect, accomplished so much. She possesses not Both are in a natural state, too. They both have ships; since the strength which has been exhibited by some fine and very expressive countenances. If either masculine minds, nor perhaps even the brilliancy were to think of any crime the other would know of it. One could not weep, drink or do anything which they respectively exert on society appears in without the other's knowledge." There is, howstrange disproportion to the apparent causes. The ever, no mystery in this, for it has been well said that "Man is an instrument over which a series of external and internal impressions are driven, like the alternations of an ever-changing wind over an Æolian lyre, which move it by their motion to every changing melody."*

On the contrary, the exhalations of the rose, the radiations of light, the expansion of heat, and the vibration of sound, suggest the possibility of Spiritual eliminations, because they are attracted by, being adapted to their counter parts, according to the order of their developments.

But we are not left to conjecture on this subject, since the experiments of science, as well as the developments of life, proclaim the presence of an element in nature which serves for a medium to the Spiritual eliminations and influxes, that come to which it is offered. and go from the expanding and receptive mind in its various stages of manifestation. "Of all the instruments which we can employ," says La Place, the most sensible, especially when their sensibility is exalted by particular causes. It is by means of them that we have discovered the slight electricity, which is developed by the contact of two heterogeneous bodies."† Were objective proof of this needed, the experiments in Mesmerism, Psychometry and Clairvoyance have their thousand witnesses to attest the facts and vindicate the method of their development; but it is not; since illustrations must be fresh in the minds of most of our readers. Still, the following may illustrate one phase of

the great ocean of Spiritual ether that mingles with the atmosphere we breathe, and is to the Spiritual body what air is to the physical. Dr. L. L. Chapman, editor of the monthly Rainbow, having discovered the laws which account "for every variation in the health, feelings and humors of mankind," makes this statement as to the method of their discovery: "The circumstances which led to the discovery of these important laws of nature, are simple in their character. Some nine years ago my attention was drawn to their investigation, from noticing the correspondence between the changes of the dence that has so honored the name of Jesus, as atmosphere, and the paroxysms of a chronic nervous ailment with which I was applicted, and from which I had despaired of obtaining permanent relief." The humanity, they having been ministering and guaradmission of La Place, and the discovery of Dr. dian Spirits to the progress of the race. Let us re-Chapman, suggest the presumption that their observations are simply elementary to the great law—the dressed the feelings rather than the reason, and discovery and elaboration of which will enable the tating on the pleasures and joys of "Merry Christman, in oscillating from the one to the other, has thoughtful to account for the slightest manifestanecessitated the adaptations of new methods to arrive tion of the preternatural in life; for the fact in the New Year with bold resolves for a true and harabove, on which the Doctor predicated his "discovery," is nearly as old as the history of rheumatics.

Still the discovery of the fact, whatever becomes the first century, while there is a "gulf" of doubt, of the theory that grew out of it, is important; as irreverance, and argumentative skepticism between it comes with others to direct attention to the nathe two, wider and deeper than that which sepa- ture of those laws, and point out those agents through and by which Spiritual intercourse must be effected while in this sphere.

Beside the aid science gives in explanation of age recognizes their adaptation to the Spiritual elepreternatural and Spiritual element, and makes it minister to the needs of both body and soul, for it heals the sick and illuminates the mind of not a few of his characters. This he could do from personal knowledge, as his own Spiritual rision had

In one of his "Tales," Hortensia, the prominent character, while in the trance state, speaks to her When, however, we address ourselves to reason, we Spiritual friend thus: "Oh! Emauuel; now thy can be restored. Thy looks radiate flames of gold; from thy fingers flow streams of silvery light; thou sweepest through the clear azure of the heavens. splendor, this health-bringing flow of light.";

Alexander Dumas, also, has availed himself of the preternatural in history, in order to dress his characters in the spirit of the age, as well as to explain those finer relations and mysterious affinities character, in the issue.

Most of this, however, comes under the head of the mesmeric and clairvoyant, but still illustrate the method by which the abnormal is developed, and outlines the benefits likely to spring from the actual nature in the relationships of life. A play constructed on his novel of the "Corsican Brothers," has been the medium of circulating some of the Corsica." The brother in Paris is killed in a duel, and his assassin is about to leave France, when the his brother's destroyer; to whom he says: "On was informed of everything-of the quarrel, the duel, and the name of the assassin. Not only was

To these many other facts might be added, which illustrate the nature of those mysterious relationships that are now seeking an explanation from the er, will address that part of our nature "whereread that the angels were sent forth to minister to know, of a truth, that neither the relations nor the

obligations of the Spiritual kingdom have changed. Whether the facts to which Dr. Benham has

* Shelley's Defence of Poetry.
† Quoted by A. J. Davis in the Seer. § The Corsican Brothers—a Play.

come, it were useless to guess; but we are free to Christ, there would be more "of this crime-preventing" consciousness, and more purity and goodness in the general manifestations of life. To attain this is the mission of existence, and the motive presented for the ministry of angels, expresses itself ment of the law," but the consecrator of all relation-

"The heart that loves truly, love never forgets, But as truly loves on to the close,
As the sun flower turns to her god when he sets The same look that she turned when he rose."

THE HOLIDAYS.

Christmas is "passing away" while we write, and the New Year will have commenced ere we shall have the privilege of again addressing our readers, and therefore, is it proper, that we wish our friends (and foes should we have such,) a "merry Christmas and a happy New Year."

Had we the means, and did time admit of it, we would be very happy in gathering together our friends and readers, that the wish might be coined into a more substantial manifestation of the desire, that the external and internal might dwell together in harmonic unity. As this is not possible, it is hoped "the will will be taken for the deed," and the little we can give, be accepted in the spirit in may not reach him while in the city.

We wish then to remind the reader, that however bountiful or substantial the external pleasures he have left the city before their arrival. of "merry Christmas" may be, that without a "in order to enable us to discover the otherwise im- thankful and a grateful spirit to the Father, for life perceptible agents of nature, the human nerves are and its many attendant blessings, the occasion may pass, and the soul realize little of that joy, which 'passeth knowledge." We wish to remind him that Christ in spirit is present in Christmas as he was in Jerusalem eighteen centuries ago, and that it may be wisdom even in the wise of this age, to rejoice with exceeding great joy" for the consolations and benefits which his life, ministry and death has bequeathed to the ages.

Nothing, surely, can be more proper than to refresh our memories, and pay some tribute of soul felt gratitude to Jesus in this, his anniversary, for this nerve mediation, as it suggests relationship to whether we contemplate him theologically or philosophically, he stands in history and in fact, the Representative of the "true, the beautiful, and the good." His life to us is a mirror in which we can see, if we will, the manliness of integrity, the heroism of devotion and the religion of obedience, for in all these, he was faithful unto death.

Let us rejoice then that the Christmas is celebrated in honor of so worthy a being-a being, whose life has dignified humanity—whose death exhaled in a benediction on his persecutors and murderers. And let us ponder on the mystery of that provito place it first in the brotherhood of the good and true, the members of which belong to all time and fresh our Spiritual natures by thus coming into rapport with the Fountain of all good, while medimas," that we may be prepared to enter on the monized life.

CONTROVERSIAL ISSUES.

If there is wisdom in the statement that "agitation is the beginning of thought," there is doubtless a necessity for, and a use in discussion; but here, as in other departments of life, the controversialist should not allow his love of debate to gloss over the mischievous issues which may be instituted in not make one hair white or black?

We speak here of that kind of controversy which is got up on the strength of Combativeness, Firmness and Self-Esteem-with a small smattering of knowledge-" for of such comes war and fighting."

Indeed, the day is not far distant when the idea of associating discussion, and "seeking for the truth," with two or more excited combatants, wrangling for victory in debate, will be pronounced preposterous and absurd. As well associate justice and humanity with such exhibitions as that which brutalized "Stanwix Hall," as think of conviction from new truths or conversion from old errors, amid the mental conflicts of a popular debate. The thing is simply impossible, for each combatant comes armed with his facts or assertions; and from the first is DE-TERMINED to 'hold his own," and beat his antagonist, if possible. The simple difference between this class of disputants and common pugilists is in the fact that one uses the tongue and the other the fist—the one injuring the body and the other the

Very different from this is that calm, thoughtful preparation of mind, which loves the truth, and will accept it when seen-and thank any and all persons who may be agents to the discovery. Controversy, in this sense, would be speaking "the truth in the love of it," to the end that wisdom might be 'approved of her children."

We are reminded of these and kindred reflections after reading in the weekly Portage Sentinel, the causes and consequences of a discussion that was carried on between a Mr. Leo Miller and O. L. Sutliff, in Portage village.

Mr. Leo Miller is a benevolently disposed person, whose mission it is to "expose the humbug of Spiritualism, Clairvoyance," &c., while Mr. O. L. Sutliff is simply a Spiritualist, who took exceptions to Mr. Miller's remarks on the evening of his first lecture. What was said and done during the controversy, is of little consequence, since "the conclusion of the whole matter" brings with it no better report than the following, from the Editor of the Sentinel, who witnessed the exhibition.

He says: "In regard to the merits of the questions discussed, there is, of course, a variety of opinions. We don't think a single convert was made by either party. This is generally the way with such controversies. The object of all discussions should be to arrive at the truth. Ridicule is not argument, neither is declamation, and yet these are employed now a days by nearly all debaters as their strong weapons.

"Truth is always clad in a plain and simple garb; she does not attract by her oddity, nor win favor by the gorgeousness of her apparel."

PHYSICAL MANIFESTATIONS.

The manifestations reported by Brother Rahdolph in his article on the first page, are not only wonderful, but startling; and therefore may suggest act time, one with the other. On this evening, the him, and he lived many years." doubts as to the reliability of the statements. To of the responsible parties, and will furnish the same firmly in her own hand and held it for a number of with the superstition and weakness of our nature," credibility of the facts.

DR. MAYHEW AT THE INSTITUTE.

We listened with much pleasure to a discourse the reason rather than to the feelings, and was times, and in its reality there could be no mistake. therefore, better calculated to awaken thought and convince the mind than to inspire the spirit with devotion or enthusiasm.

The manner of brother Mavhew is calm, selfor velocity. Those who heard the discourse in the to Prof. Hare's book :evening, pronounced it a happy and a sensible effort, by far the best digest of Bible facts and he is but their " mouth piece."

leaves for the continuation of his mission.

to write him immediately, as otherwise their letters

Letters addressed to him at this office, however, will be cared for, and sent to his address, should

MARVELOUS MANIFESTATIONS.

Dr. A. Harlow, of Chagrin Falls, writes (Dec. 5) to the Spiritual Universe that a revival meeting had been started by the Methodist denomination of that village, the avowed purpose of which was "to uproot and drive Spiritualism from the place." The riends of Methodism are still in session, holding their laborious and protracted efforts, in the midst of which the following physical developments and musical manifestations were presented, by the angel friends of the more orderly and harmonious members of the village. How far the revival has aided progress the reader must judge.

The Doctor says: "Some three or four weeks ago, one evening, while my wife and other members of the family were in a certain apartment of my house, unexpected to them, very loud raps were heard in different parts of the room; and on making inquiries in the usual manner of consulting the invisibles, very clear and definite intelligence was communicated, purporting to come from disembodied Spirits, who had returned to fulfil an important mission they had to accomplish, to wit: in convincing the infidel mind of the reality and certainty of an immortality and glorious existence of Spirit life beyond the rudimental sphere. Not pretending to give every minute particular that transpired on this evening, I would state that the above in substance, are the essential facts, honestly and truthfully submitted.

"On the second evening I was present, in com-

pany with other members of my family, while different articles of furniture moved about the room, tial success, but he has borne it all with an equaindependent of physical contact, or any connection with human agency. A violin that was hanging as a man. on the wall began to vibrate, but after swinging, back and forth some little time, sprang from its fastening, and after striking the floor, bounded along across the room to the opposite side, as though it had been suddenly endowed with the peculiar life and bounding motions of a rabbit. This was repeated several times, and I know it was done independent of any physical or human contact with from the floor, ringing violently at the same time. hereafter." A dulcimer, to which four legs had been attached. similar to that of a stand, all of a sudden got so crazy with the modern "od force," as to move with wonderful rapidity in different directions, detaching, in its violent movements, two of its supporting standards! However, in a short time it became so exhausted with this fashionable modern moving mesmeric influence, as to be content to remain quiet the remainder of the evening, and discoursed most charming music, while the mediums, consisting of my wife and a young lady at my house, sat in a position to exclude the possibility of touching this instrument possessing such mundane power as modern orthodox theories are vainly endeavoring to establish. After receiving through certain intelligent manifestations, that a band of Spirits had been concentrating their influence for a considerable length of time, in and about that apartment, for the purpose of establishing a room for Spirit demonstrations, and getting more full directions how to proceed in fitting up the said apartment for their especial use, the exercises of the

second evening closed. individuals were present, by permission of my newly admired and heartily welcomed invisible guests, among whom was Prof. Lyman, of the who in solemn accent informed her that at the age Western Reserve Harmonial Institute, now in a of eighteen she would be an inhabitant of another flourishing condition in this place. After arrang, and a better world. She made the incident known ing the circle and attending to the preliminaries of to her mother, who vainly endeavored to erase the the quire of paper, and have put the paper und the evening, strictly according to Spirit direction, treating it as the hallucination of a dream. The music was performed upon a bass drum, which had been previously furnished by order of the session of her faculties and wide awake at the time Spirits, and this music was followed by dulcimer music, the latter instrument having been previously put in perfect tune by the Spirit performers.

"During the dulcimer music, which was admitted by competent judges to far surpass any human skill, the two mediums sat with their backs towards the instrument, making sufficient space for Prof. Lyman to pass and repass between them and the dulcimer, to exclude the utter possibility of any communication between them and the instrument. Any tune called for was played that evening with a magic power and skill well calculated to move the tenderest symphonies of the inner soul. I am does not exist on this globe that can touch the cal performance, who had the ability to play to the edification of any one. Previous to closing the exercises of the evening, music upon the drum and

"On the fourth evening, a variety of instruments furnished, were played upon, keeping tune and ex-Spirit hand was felt by a number of individuals in We quote the above curious morceau, as we do are played upon without any touch of the ket are played upon to all persons who may wish to investigate the minutes till it seemed, as she said, to entirely evap- as the Leader man intimates of the Kinderhook I will wait with patience for an answer from form the second sec orate or disappear. Various articles were carried writer. But what does it prove or disprove?— or some one who will explain.

from one part of the room to the other in a manner. and under circumstances, to exclude from the from this brother, at the Stuveysant Institute, last mind of any one present, the possibility of any colcome, it were useless to guess; but we are free to from this brother, at the Stuveysant Institute, last confess our belief that if more received the truth of Sunday morning. His subject was the Nature of lusion, fraud, or deception, on the part of any person tions." This may be philosophic in the Darking the Spirit hand, by reschool, but the physics per the matter. Sunday morning. His subject was the Nature of present. On this evening, the Spirit hand, by reschool, but the physics nor the metaphysics of Dr. Spirit and its various manifestations in Nature and present. On this evening, the Spirit hand, by reschool, but the physics nor the metaphysics of Dr. Darwin are of little expectations in Nature and present. Spirit and its various manifestations in Nature and present of the windows admit
Life. The prominent facts and explanatory logic quest, passed up and down between the audience Darwin are of little consequence in this age. And Life. The prominent facts and explanatory logic quest, passed up and a white curtain at one of the windows admit-of the discourse, if not new to the majority of Spi-of the discourse, if not new to the majority of Spi-of the discourse, if not new to the majority of Spi-of the discourse, if not new to the majority of Spi-of the discourse, if not new to the majority of Spi-of the discourse, if not new to the majority of Spi-of the discourse, if not new to the majority of Spiritualists present, was indeed very acceptable by ting sufficient light to enable every one in the room clearness of method and exactness in language.— to see distinctly the hand and its full and perfect story and close the argument. Its spirit as well as its subject matter appealed to shape. This experiment was repeated half a dozen

SPIRITUALISM .-- ITS ADVOOATES.

If we are to judge from the tone of the secular press of late, we should say Spiritualism is not only possessed and dignified. His delivery clear, dis- making itself felt, but that its advocates have made tinct, and emphatic. His arguments are to the their mark. The following reflections are from point, and are fully amplified without redundancy the Cleveland Plaindealer, and were introductory

"The scientific world will be somewhat amazed to learn that Prof. Hare, one of the most eminent Scriptural explanations of Spirit-intercourse that among them, has espoused Spiritualism. Indeed, as yet had been presented at the Institute. The it seems to be the most eminently scientific, the addresses purport to be Spiritual in origin as well men who deal in fucts, and form their conclusions as in philosophy and conclusion, as the Dr. says, from experiments, who pursue truth wherever it leads, without regard to customs or creeds, that are The Dr. lectures again at the Institute on next most easily converted to this new faith. They first Sunday, morning and evening, after which he witness the 'manifestations,' so called. They satisfy themselves as to the fucts of Spiritualism, and Spiritualists wishing his services, would do well from them are driven to the conclusion that they are super-mundanc."

A late number of the State Capital Fact has a very cautiously written article on Spiritualism. from which we make the following extracts:-

"It is certain that Spiritualism, whatever there may be in it, is attracting public attention, and that reliability of the witnesses. This, however, would in every country on the globe, Spiritual circles are be a dangerous method, because it might prote to be found, and believers in the new faith are constantly increasing in number."

"There is hardly a village or a neighborhood in our country where individuals of unblemished character are not to be found who are believers in the manifestations. There are charlatans and imposters in all societies and in every department of life. That Spiritualism has more than its share of these, it would perhaps be rash to affirm. Many set up for mediums and clairvoyant physicians, doubtless, dividuals, I took a seat at a small dining-table, and merely for the sake of gain. But it would be man-after being seated for a few moments, a young girl ifest injustice to affirm that this is the case with at the table was seized with a sort of twitching, all. Many private circles are held in respectable manifesting a desire to shake hands with all about families where the transactions are studiously kept the table, which she did, one after another, till she from the world's ear, and where the idea of gain had taken them all by the hand. She would then or notoriety is as remote from the thoughts of me- imitate a person playing on the piano by rapping on dium and circle as the east is from the west. Such the table with her fingers. Shortly after this rapcircles exist in this city who make no money and ping commenced on the table, apparently under expect to make none, and of whose existence the the centre and on the floor, then a creaking noise public has no knowledge.

"Some years ago, Judge Edmonds, of the Supreme Court of New York, distinguished alike for ping, and finally raised free from the floor. It was his learning in the law and the soundness of his then suggested that all should form a chain by judgment as a jurist, announced his belief in the Spiritual manifestations. Since that time he has, by means of lectures and through the press, labored to establish his convictions in the minds of others. He has been ridiculed, lampooned and satirized in the public papers, and tricks designed to entrap him have been played upon him with parnimity of temper worthy his high moral character

"By the side of Judge Edmonds, we must now for an instant. How was it done, I ask? How place Dr. Robert Hare, of Philadelphia, whose book could that table move when no living person's on Spiritualism, just published, is attracting the at- hands were on it or under it? I would like to ustention of the scientific world. In Dr. Hare, we derstand the philosophy that thus moves a table have a scientific gentleman of rare attainments in without human agency. On the same evening! Natural and Experimental Philosophy, distinguish- also saw a person's hand distinctly write the rad ed as a lecturer before the first medical institutions TRUTH on the wall, while we were all sitting aroust the said curious fiddle. A medium sized dinner in the country, and whose private life, like that of the table with bands joined. The writing was so bell on that evening, became so singularly en- Judge Edmonds, is not only irreproachable but dently done with a preparation of phosphorous, but his assumed love of truth. No doubt the earnest dowed, or embued with President Mahan's "odylic above suspicion. In his recent work, he enters any one at all acquainted with the nature of his force," or "polar influence," that it would start into the general subject of Spiritualism at large, de- article, knows that it cannot be handled with in presentations are made, to bear fulse witness against in one part of the room, and roll across the carpet, tails the process by which, though he was a decided punity, unless it is kept in water or excluded for the room. skeptic in regard to the immortality of man, consuspended for a few moments, two or three feet viction was forced upon his mind that we do live ately.

PRESENTIMENTS AND THEIR FUL-

FILMENTS. Did we not know of what stern stuff opinions were made, we might manifest surprise at the dog- with the hand, the brighter the light would ship matic persistancy with which "some folks" dis- Some one may say it could be done with a matic pose of every manifestation of the Spiritual, but as by leaving particles of phosphorous on the wil it is, we can only say, as "thy faith so be it unto which would show in the dark. This was incl. thee." It is hardly necessary to say more, since but before a letter could be made, the match most one might spend a life in protesting against igno- ignite, and in making marks with a mated, it would rance and presumption without converting many leave an impression on the wall, which was not from the error of their ways, or getting far into the done in the other case, as no mark could be found sphere of "faith, hope, and charity," by that me- while the light was in the room. The person who thod. Still the wonder remains, (for skepticism has writes is unconscious at the time, and is as much its marvels,) how men can persist in doubt and de- surprised at what is written as any one about the nial, when scarcely a week passes, but the press. secular and theological, have some new fact to contradict and correct the old explanation.

The following presentiment is vouched for by terial come from that makes this light on the wall the Kinderhook Rough Notes.

of the power of hallucination over the mind and ism will be victorious," and several other ments health, in the person of a highly respectable and "On the third evening, a number of intelligent | intelligent young lady of Kinderbook, in this State, who some two years since, while in the enjoyment of robust health, was visited one night at her bed- table, when every person about the table has hold side (as she affirmed at the time) by an apparition, of hands, and while a candle is lighted, standing in circumstance from the mind of her daughter by the table myself, and placed a pencil on the daughter, however, averred that she was in posof receiving the Spiritual visiter; and such was the effect it had upon her mind, that a girl full of life and glee, she became thoughtful and reserved, and gradually sank under its depressing influence, pining gradually, until recently she became a tenant of the graveyard just as she was entering upon her eighteenth year.

Since writing the above, the New York Sunday Leader has informed us the "Kinderhook story is almost entirely fabricated, in order to make an im- one instance the writing was not done with pressive paragraph," and then give us the follow-

ing philosophy on Presentiments in general." "It may be assumed that predictions of death are sometimes punctually fulfilled through the influence of imagination. It is said that Lord Littleton bold in the assertion that the lady or gentleman died at the exact moment at which his fancied vision had forewarned him his death would take wires of a dulcimer with such exquisite and match- place. Though it is certainly true that there are many instances where the superstitious subjects of less perfection as those wires were touched that such hallucinations have not died at the time when evening by Spirit fingers; there was no person in they were certain they would. One of these perthe room, in fact, during this most singular musi- sons, who had positively fixed, in his mind, the moment his death would occur, and who could not be persuaded that he would live beyond that period, had a dose of opium administered to him by his physician, Dr. Darwin, without his knowledge .dulcimer were performed in connection, in perfect The doctor gave him the opium a short time before the arrival of the fatal period, and he fell asleep and awoke some time after the predicted are taken hold of; that rappings are heard when death was to have occurred. On seeing that the

all such we say, we have the names and addresses the room. Mrs. Harlow was permitted to grasp it not wish to be considered "criminal in sporting and while the face of the instrument is against and while the face of the ins

Nothing! It simply transfers the acknowledged facts from the sphere of Spiritual manifestation to that of the imagination, and calls them "hallucing. following from the Spiritual Messenger tell its own A young man in the employ of a well known

A young man in the employ of a new known grocer of this city, while writing a letter to his seter at a desk at the end of the counter, saw distance of his father page ground it.

tincily the form of his father pass around the

of the counter towards him, and heard his fate

accost him in an affectionate manner. They co-

versed together for the space of ten minutes.

Among other things, his father stated that the Among other things, and latter that the youth's grandmother had died on a certain day and wished him to communicate the fact to his significant ter. He resumed his letter and stated the fact that had thus been communicated to him. While finish. ing the letter, his father disappeared. On recovering the letter, the latter disappeared. On recovering his normal condition, it seemed to him that he had been in a profound reverie. Being an unbeliever in Spiritual intercourse, and understanding liever in Spiritual intercourse, and understanding nothing of its philosophy, he was overcome with fear on fully realizing the idea of Spirit presence. His first impulse, after he had regained his self. possession was to erase from his letter the alleged fact of his grandmother's death, but its verity was firmly impressed upon his mind, and he at length permitted the letter to go unchanged. In a few days after, he saw the announcement of the death of his grandmother in the New York Tribune, as having taken place on the precise day mentioned

SPIRITS WRITING ON THE WALL.

by his Spirit-father.

The only way to dispose of the following facts is to deny the sanity, or otherwise call in question the more destructive to popular philosophies than the most ultra manifestations of Spiristism, and might ultimate in isms not so friendly to common know. ledge, as a belief in the ministry of angels.

Those who wish to know more about the follow. ing manifestations should write to the editor of the Buffalo Republic, to which paper we are indebted for the annexed letter from an "Enquirer. He savs:-

"The other evening, in company with several inwas heard as if the table was trying to tear itself apart; shortly after this the table commenced tiptaking hold of hands, and elevate the chain thus formed several inches above the table, which was done, and the table immediately raised up above the floor without the least contact of bands. This was done several times. The table was asked to dance while the hands were off, which it did frequently. Now I cannot understand how this was done, as every person around the table averred that they did not touch it with their persons, and as for hands I could plainly see them, and there was not a person at the table whose words I would doubt contact with air, otherwise it will take fire immed

"What is still more strange the word would be appear, and in a moment come out again as bright and perfect as when first written; and what still more strange, twenty four hours after it was written, it appeared again, and on rubbing it ore table: but that he writes, there is no kind of doubt And as for having any preparations of phosphores about him, it is not so. Now where does the m Not only lights, but full sentences, such as "Iral We have to record a most melancholy instance will prevail," "Oh! seek the truth," "Spitics" of like significance. Can you also explain her # is possible for writing to appear on paper unior the the centre of the table? I have seen such thing done repeatedly; I have examined every sheet have m sheet, and kept my hand on it till all had jein hands about the table, and I also watched clos

to see that no one in the circle let go of hands. "When the signal was given to look, I ha taken up the paper, the pencil remaining in very place I left it. On examining the paper 2 thing could be found written on the outside sheet but on looking into the quire, on several of the pages were written names of persons, sentent words, &c. Now, I am quite positive no one int room could possibly have written that paper dinary lead pencil, but it appeared as if 1 5 camel's hair brush had been dipped into a be that was just colored enough to make it sha white paper, and the letters looked like paint letters, and could only be read by holding the P per before a light. Assuming that no persen the room did the writing, how shall we account so singular a manifestation? Can we with proety call it the work of the devil? If not, to what or to what shall we ascribe such acts? And again let me inquire what does it all mean? for ther certainly a significance in these things, and for or I am quite anxious to ascertain, if possible, the tent of the agents that are performing feats that? most "frighten us from our propriety." Itis " evident that these things exist in our very mile learn that very many families in our city! hearing strange and unaccountable noises abe their houses; that members of their family circulated in this city, and again I ask, what does it all mean

h! one hd I da

HAMPTON HEIGHTS. OR THE SPINSTER'S WARD,

BY CALEB STARBUCK.

Vet Fork, Mason Brothers, 1 rol. 12 mo. pp. 504, Price \$1,25. This is a unique and somewhat remarkable vo-From the preface, which the reader cannot

the life of him decide whether to ragard as banter or carried history, the author has a way of grand pursues it. The story is one of mingled And the ball of year frisking, goes off with the cat; and sorrow, like life itself. The scene first lies And the old woman noddeth alone in her nap; And the good man has gone to his home in the Takee character are done to the life; several of lakee cuanacted through the volume, and add these are cannot of the work. Few will listen much to the sententious sayings of old Mr. Scott, without to the sentential a genuine son of the Puritanic stock. recognizing a general the principal character is a wo-The herome, and child of treachery and misman, is the leading and her earlier experience placed tenter experience throws a great elight on the condition of those throws a gram to beggars that one meets at every poor fine war. Fork. But higher characters enter turn in seene; the proudest social position soon the familiar lot of the forlorn child of a And slanting roofs, and mossy, leaf-choked caves, And here the author finds play for the deeper tragical elements of his plot. The for the acceptances, the perverse will of highorn and imperious natures inweives a darker hern and the poor child's history than want and hegary in the streets of New York. The two rigging in the two against elements of human character, pride and majors struggle for the mastery. And as usual artificial society, the gentler power for a time eds, and the inward is subjected to the outward. been mourning and desolation. A proud honse storum, and hearts are wrung with a lasting ref that ends only when the cold death-hand stills heir leating. And, as in real life, the noblest and sat levely are the appointed sufferers. The chaster of Miss Mary, the Spinster of the tale, is arhically drawn. She has no sympathy for the man's rights movement, but maintains her own th semething more than womanly energy; whilst to Anier and her brother Arthur, the poet of the ene both heart-broken, but serene and tender in er natures, live together in mutual affection, till latter sicks solace in the treacherous cup. But st the reader should imagine that a weak sentimen-Esm impervades any part of the volume, we must gote a few verses of Arthur Wilber, by which he all see that the poet has a manly spirit worthy. ad not the powers of evil interfered, of the heart (Miss Mary. The lines were written for some easy dame who could not abide his sinewy hands hat told that his ancestors had won their wealth

tol so you don't fancy my big, bony fist, ith the impress of labor on sinew and wrist, I prefer to press one of a delicate hue. in the pink round the nails, when you say how

whenest manly toil.

give to my heart a hard, horny hand, in the fingers well-knit, and the joints at command:

big, and too heavy, to case in a glove, at has fought for its country, its God, and its love. of on the field where the battle is loud

the crimson-stained turf, that the cannon has the soldier crawls out from the heaps of the erushed 'neath the heel of the foe that is

here the riderless steed rushes mad o'er the

blood-recking sides, and wild-flowing mane the hawk, and the vulture, black birds of the er over the corpses, awaiting the night:

w the checks, not yet cold in the stiffness of re the deg wanders round, with a pitcous moan,

llicks the blue lips that are frozen as stone! in the great combatt, the battle of life,

thits deep clanging hammers, and civilized strife, on the grand hills, with their fresh-growing grain,

ere the sound of the reaper comes sweet from

nd his children chant songs to their Father in

mitthe blue violets grow in the sunshine of June; ere the soldiers of labor have homes on their Igreat open hearts, and big, bony hands!

madam! that babe that you cradle to rest. se brown, sunny curls, wander over your se lip drains the strength of its fountain of life.

t fight in this combat, bear part in this strife. l that daughter, whose eyes have drunk deep of the night, [light unfold her sweet bloom, like a flower, to the

mother may claim her—on a heart that's unhall open the rose-bud that grew in thy home.

careful, and fancies like these throw aside, If he glad, when she weareth the wreath of he who is chosen in thy place to stand lath a great of en heart, and a big, bony hand.

Or take the following contribution to a young aly's album, and consider whether it must not have made rather a unique appearance on those ainty white pages consecrated to the earliest blosons of youthful affection. The author has called his little poem with perhaps a sly allusion to Long-

A PSALM OF LIFE.

n old woman there was, and keen was her sight, hough blind as a bat to perception of light; And I found her one day knitting under a tree, When shell of my face to learn whose it might be, And then said all kindly, and gently, to me-"sit down!

Then she looked with her fingers, and with them save them. did she see [agree; here was room where she sat, if we both could and with these good eyes of hers drew in her And said, "On this bench will you please to sit With me.

You perceive," she continued, "I am blind and am latne, ou may deem them strange optics, but they are better than none

one who for years has been blind as a stone-Lack a day?

Feel my hand," she said kindly, "a horny old thing, [spring-But the touch of it once made a bonny heart heart that lies coldly at rest in the grave, With its good mother earth, who took back what she gave— To me.

See my hair, like the threads that a glass-blower weaves For the tail of his bird, standing up on glass leaves:

Ah! once it was flowing, in brown, sunny curls,

"On this crooked old finger, you see is a ring, Which, corroded and worn, is a cheap-looking

thing;
But once it was bright, and the secret it told Is one that your heart is beginning to hold-So take care!

"For time dallies with ringlets, and leaves them like And his kiss on fair forcheads tells tales of the

grave. And o'er his green turf the willow boughs wave: And your children are dead, and some stranger vou claim. To assist the frail steps of the time-wearied dame

You'll be thinking, like me, 'tis time to be laid By the good man that sleeps in the grass covered But lest our youthful readers should for a mo-

ment suppose that the tenderer sentiments are wholly abjured by this unknown Poet, we will cite a portion of a little poem which may be entitled

THE SONG OF THE ROOF-TREE

Whose tapering spire the weary traveler greets, Peering its tall head through the mass of leaves-

Waves a dark elm-tree, whose outstretching arms O'er gables olden tremblingly extend, Like some mild patriarch, who, with open palms, Craves that a blessing on the roof descend.

Once as I dreamed, I heard a wandering tone Amid the branches of that weird old tree, That seemed the voice of some estranged one, In tears and sorrow, whispering to me.

Where is thy mother? and the forms," it said, "That sat with me, when summer hours were Chanting to music that my leaf-harps played,

Till the whole ether was a lambent song? Sweet was thy mother-on her shining curls Most proud was I, a jeweled wreath to set, Of radiant diamonds and milky pearls

Snatched from my dewy regal coronet. When first I saw thee, was her breast thy bed, Ah, glad was I, upon that natal morn! And tossed my arms, and waved my ancient head, And whispered 'mong the clouds 'The heir is

Years passed-a chaplet I was forced to weave, I wrought it well, by the pale evening light, When I heard angels whispering through my leaves, Of what they brought, and took away that night. They brought thy sister, and I felt the breath

Of unseen wings, that bore thy mother home; learned of pleasure, yet I knew of death, When to the roof-tree did the infant come. Well! with the baby I had many a game,

And romp, and swing, that made my old heart gay, Happy was I, none happier when she came, Or sadder, lonelier when she went away.

Years now have fled, a poor old sentry, lone I keep my watch; and in the midnight air heat my arms against the lonely home, But wake no more the children slumbering there.

Then waved his old head slowly to the blast, And on his brown leaves glistened many a tear, His words seemed heavier, wilder, and they past Like a sweet strain, I must-yet dared not hear.

Down bent his form so low, so very low, I felt his cold breath, as in days of yore; While he kept whispering, rocking to and fro, "Come back! come back! and be a child once more.'

impression that there is genuine poetry in the vol- they never surpassed it. The piano was then sermons. And these sermons are in character with ume as well as scenes that call forth all the kind- closed by the Spirits. The same music was re- a hydre headed church, that calls itself Christian, labors at the Rooms of the Society, subject to the re the jackall, and wolf, with poisonous breath lier sympathies of our nature. We must pass over peated, with this difference only—that it was not and at the same time calls itself the "Church Milithe vivid sketch of life in California, which cannot so loud on account of the piano being closed. The tant," or fighting church. I have listened to you as in her former engagements, sit, without charge but deeply interest the thousands who have had piano was then opened by the same power, and all, and I find in your teachings no practical debrothers, sons, and husbands depart for that new played by striking the strings on the inside instead monstrative proof, of even that indefinite heaven Enquirement and yet convinced of the reality a chapter of the most unvarnished realities.

call the 'moral of the tale,' is the violation of the natural affections in artificial life, the sacrifice of There the ferrows are deep that the plowman has the internal loves, the crucifixion of the diviner instincts of the soul in obedience to the dictates of of the Spirits and the wonders of the other world, a selfish external policy. From this source flow but we do not consider these good reasons for acere the former sits down in the stillness of even, the streams that make bitter the waters of life.— Hence spring up the thorns to pierce the mildest simply because it was received from the Spirits in brows. From the terrible despotism of a corrupt a circle. Still the following may interest some of for argument. You cannot crucify any thing but ere, warm on the hill-side, the brook sings its and pernicious public sentiment is hurled the fatal our readers, as it is rouched for as being substanthis reason that we have given to the book so much Dec. 17, and has since gone the rounds of the seof our space. It discusses the greatest of all so- cular press :-cial wrongs, the false, mercenary, and worldly policy "The Old Colony Memorial, published at Plythat dictates so large a portion of the alliances of mouth, narrates an incident which is sufficiently fashionable life. This book is another instance in marvelous to please the most ardent believers in this strangely perverted era of a fiction containing more of truth than many a work of professed dies more real practical religion than many a ser- in the morning, there was regularly and distinctly mon, and one of Shakspeare's historical dramas heard upon the railroad the whistle as of an apmore genuine insight into the past than many proaching train. As it was well known, however, tomes of storied annals, so often more genuine influx of inspiration goes to the composition of a modern novel than to many a boasted volume of pseudo-Spiritual communications. The unconscious about two o'clock stationed themselves on the railare in general most truly inspired.

SPIRITUAL PERFORMERS AND MUSI-CAL WONDERS.

Gov. N. P. Tallmadge not long since, in a communication to the National Intelligencer, testified to the following facts. Comment is unnecessary, since similar exhibitions of Spirit skill and power, have shriek of a demon whistle close at hand made them been manifested in various parts of the country, and testified to by men and women of undoubted intelligence and veracity.

modern mysteries of the "Odylie force," for that of the road had reached his journey's end. power seems to be "playing such strange" and knowing times, that his theology and philosophy he was an entire stranger to all present, save one will suffer alike, if he does not make the effort to to whom he had never revealed the summer inci

The Governor says: "In my introduction to the Healing of the Nations' I state the following case: In June, 1853, after my return from New York, where I had witnessed many manifestations, I called on a writing medium in my neighdorhood. A communication came through her to me, directing was the universal exclamation. "The old Colony [cane; me to form a circle in my own family, and that a train," was the reply." "Do you mean for us to and I find my way here through the eyes of my medium would be developed that would be all I understand that at this hour of the night a train could desire. I asked who it would be? It was of cars passes over that railway?" There was a answered a daughter. I asked which daughter, as long pause. Slowly and deliberately, as if making do the banker in his humility to do your bidding. I have four daughters. It was answered Emily. I was then directed, when a circle should be formed at my house, to put Emily at the piano. I asked, stated intervals, a train, unseen of mortal eyes, Will you teach her to play?' It was answered, takes the Spirits of pious dead to the Pilgrim home You will see.' Emily is my youngest daughter, with you, will say whether he has ever heard or motive nower of each. Read their mottoes. and at that time about thirteen years of age. It is knows aught of that train. It is not for mortals to here proper to remark that she never knew a note in know more." music, and never played a tune on the piano in her music, and never played a tune on the plane in her life. The reason is this: The country was entirely simply hint, that Spirits who can enter rooms with new when we moved here, and there was no oppor-

home by myself or some other member of the family. I soon formed a circle in my own family, as directed. Emily took paper and pencil. Soon her hand was moved to draw straight lines across the paper till she made what is termed a staff in music. She then wrote notes upon it; then made all the epistle with a quotation from your discourse on different signs in music, about all which she knew nothing. She then threw down her pencil, and beor the life of him decreases to the winding up of 'this But when the white hair stealeth out through the gan to strike the table as if striking the keys of the cap, And the knitting work falls from the hand to the piano. This reminded me that I had been directed to stand out before the mind as eternal verities to to place her at the piano. I proposed it to her, and, though naturally diffident, she at once complied, and took her seat with all the composure and confidence of an experienced performer. She would have been received as the foulest slime of instruck the keys boldly, and played 'Beethoven's fidelity, by professing Christians. If Spiritual Grand Waltz' in a style that would do credit to agencies are dangerous, why do you pray for Spi- printe it to quite another interest. Yet how willone well advanced in music. She then played ritual light? Why do you claim in your creed to lingly they toil and re-gather a duplicate. They many familiar airs, such as 'Sweet Home,' 'Bon- hold "communion with the Saints? Are the Spinie Doon,' 'Last Rose of Summer,' 'Hail to the ritual agencies that watch over you any better then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played an air entirely new, and sang it with you self righteous enough to say, "I am holier then played the hollow vanity of the fundamental truths of scriptural revelation and under the holier than the sectaments is avoid. Chief,' 'Old Folks at Home,' 'Lilly Dale.' &c. She than the Spiritual agencies that inspire me? Are words improvised or impressed for the occasion, than thou?" Where is the difference between your the past. He thinks he has lived in vain. New and beautiful airs continued to be sung and Spiritual agencies and mine? "Are they not all played by her, the poetry and sentiment being ministering Spirits, sent forth to minister unto high mission; yet how poorly! He has worked given as before. She was also soon developed as a those who shall be the heirs of salvation?" And he has preserved, and developed the physical man writing medium, and I have received many beauti- who would be more likely to be my ministering -the type of which is the Spiritual, or real. This ful communications through her, and of the purest Spirits than my mother and sister? Do you say is immortal. Thus, what he has done, will not be religious sentiment.

"I now add the following as cognate to the above: On one occasion I saw a young lady entranced, and in that state, with her eyes closed, played on the piano from one to two hours, withrectly under the feet of the medium, the volleys of he said, musketry, the booming of cannon at intervals in the distance, and the quick and lively air on the return. The eyes of the medium were closed during the whole performance. The style of playing mortality by the Bible, and the preached Gospel? and the fingering of the instrument were entirely dif- That question applies to four-fifths of our populaferent, and the artistic skill far surpassed her playing tion. I will answer it for them and me, in as mild in her normal state. In truth, except under this language as the case will admit of. The Bible influence, she had not the physical ability to play speaks for itself. The established churches claimsuch a length of time without intermission. She ing to build upon the Bible, where they have powpurported to be influenced by some of the "old er, speak for themselves too. The tree is known masters." The style of the music was changed by its fruit. Turn your eyes now to Sebastopol. from time to time, as if some new performer had Behold there three armies, representing three injust appeared. During the performance, the piano fallible christian churches. Russian, (Greek) French, at intervals, and for fifteen or twenty minutes in (Catholic) English, (Episcopal.) Each regiment succession, would beat time to the music by rais has its chaplain or priest. On the eve of a battle, ing the two front feet from the floor, and still strik- these priests kneel down along the lines and pray, ing the floor so gently as not to disturb the music and their prayers when analyzed amount to about in the least. The piano was so large and ponde- this. "O Lord God of battles! we, thy elect and

front feet from the floor. The real subject of the work, what the old ladies intelligence."

> SPIRITS RUNNING A RAIL TRAIN. Doubtless we have much to learn of the power shalt thou be with me in paradise."

cepting every thing that smacks of the marvelous, spear that enters many a bleeding side. It is for tially true. It appeared in the Boston Journal of to that. If you were intimate with the feelings by the consideration, that those who may wish

"signs and wonders." It states, as a matter of common notoriety in Plymouth, that during the science or ethics; for as a good play often embo- last summer months, between three and four o'clock that no train passed over the road at such a time in the morning, four gentlemen at the Samoset House determined to investigate the mystery. Accordingly, unknown to any one, they one morning road track, about a mile from town, and awaited the arrival of the supernatural visiter. They did not watch long, nor wait in vain, for immediately they distinctly heard, far off in the north, the scund of a railway whistle, and presently "the distant clatter of wheels was heard-louder, nearer, nearer still it came—the click of the rails in their chairs; the rush of steam was as plain in their ears as if the lantern glared before them-the leap from the track, as the train thundered down the grade—the hot breath of the panting steed was in their very faces as it passed—as the uncarthly scream ceased, they beard the brakemen screwing If, however, things go on at this rate, Pres. Mahan will need to write another book, to expose the

About a month since, says the Memorial, one of the watchers visited a Spirit Circle in Boston, where dent, when the engineer of the spectral train held Spiritual converse with the astonished company .-A protractad sitting was suddenly brought to a lose, by the communicating Spirit, announcing that he must go.

Where and for what?" some one asked. "To run the train," was the prompt answer. The sit-ters looked each upon the other, and "What train?" no common revelation, the arm of the medium moved at last, and the pencil wrote these words:-'In life I was an engineer upon that road.

The Memorial vouches for the truth of this wontunity at that time for instruction in music. She of mediums, should require a train of cars to And I danced in the May-time, as queen of the girls. was instructed in other branches of education at transport them to Plymouth.

LETTER NO. 3. TO THE REV. MR. TUCKER, OF THE CHURCH

OF THE HOLY CROSS, OF TROY. RESPECTED FRIEND: I open this number of my Thanksgiving Day.

"Spiritual agencies become fit objects to exer-

cise the longings of restless curiosity rather than move the feelings and excite to deeds of holiness." Had the above sentiment fallen from the lips of any but a professed preacher of the Gospel, it the devil could personate these long unseen, but lost. never forgotten loved ones to the clairvoyant vision out intermission, in the most superb style. All the picces played purported to be composed by Spirits, and were never heard or played before. Amongst others was a "dirge," which, to my ear, surpassed any music of the kind I ever heard: and the music of the kind I ever heard: and the music of the surpassed and the music of the kind I ever heard: and the music of the surpassed an inhabitant of this sphere but four days. And not chide or rebuke us.

The true Spiritual life—what is it? Reform is its alpha and omega. Wherever there is work demanded for the elevation and advancement of humanity, there the true Spiritual man should be spiritual agencies from boyhood. I rode immorta-

"Millions of Spirits walk the earth unseen, Both when we sleep and when we wake."

Do you ask why I was not convinced of my imrous that a strong man could scarcely raise the chosen servants are here to-day, to fight for the use. Here is work for the true Spiritualist. peaceful kingdom of Thy only begotten son. And "On another occasion, while four of us, the me- if Thou wilt assist us to cut the throats of fifteen dium being one, were sitting round the parlor fire, or twenty thousands of our brethren, we will take the piano on the opposite side of a large room was to ourselves no credit for the wholesale murder, played with no human being near it. The per- but all the honor and all the glory shall be thine, But we have perhaps dwelt too long upon the formance was of the most splendid character. I world without end, Amen." Come a little nearer But we have perhaps dwelt too long upon the metrical portion of this attractive tale. But we cannot conceal from ourselves or the reader the impression that there is genuine poetry in the volume as well as seenes that call forth all the light of the return of Miss Fox from her surpassed it. The piano was then the product of the most splendid character. I world without end, Amen." Come a little nearer though and the groty shall be united to the formance was of the most splendid character. I world without end, Amen." Come a little nearer though and the same war Spirit, givening the product of the return of Miss Fox from her summer the product of the most splendid character. I world without end, Amen." Come a little nearer though and the same war Spirit, givening the product of the return of Miss Fox from her summer the product of the return of Miss Fox from her summer the product of the return of Miss Fox from her summer the product of the nearer that the Society for "The bare often heard Strakosch and De Meyer, and home, and you will find the same war Spirit, givening the nearer that the Society for "The bare often heard Strakosch and De Meyer, and home, and you will find the same war Spirit, givening the product of the return of Miss Fox from her summer the product of the nearer that the Society for "The bare often heard Strakosch and De Meyer, and home, and you will find the same war Spirit, givening the product of the return of Miss Fox from her summer that the Society for "The Difference was of the most splendid character. I world without end, Amen." Come a little nearer that the Society for "The Difference was of the most splendid character. I world without end, Amen." Come a little nearer that the Society for "The Difference was of the most splendid character. I world without end, Amen." Come a little nearer the home and an antipological splendid character. I world without end, Amen." Come a little nearer that the Society for "The Difference was of the most splendid character. I world without end, Amen." C of the keys. Oh! what a wonderful thing is this that you sometimes speak of as having existence in "odylic force," that supersedes mind in making the unknown future. I turn from you, bearing my of Spirit Mediation.

of Spirit-intercourse, and know not the consolations of Spirit Mediation.

Hours, from 10 to 1, every day, Saturday and State the promise to the dying malefactor—" To-day shalt thou be with me in paradise."

Let me exhort you, my friend, to confine your talents to your own church. Your slang epithets can do us no good whatever. We are used to for argument. You cannot carred the control of the converted to the converting of Spiritualistic believer, and it is expected, therefore, that those who are converted will not contact.

You only call out our energies, and furnish food for argument. You cannot carred to the converting the unknown future. I turn from you, bearing my cross, in the shape of a back-load of theological epithets, and find my first Spiritual consolation in the promise to the dying malefactor—" To-day shalt thou be with me in paradise."

Let me exhort you, my friend, to confine your talents to your own church. Your slang epithets can do us no good whatever. We are used to it. You only call out our energies, and furnish food for argument. You cannot carried the shering my first spiritualistic believer, and it is expected, therefore, that those who are converted will not contact.

You only call out our energies, and furnish food for argument. You cannot carried the succession of the Throat, Lungs, Nerves, Muscles, Joints and Spiritual water or by moistening a songe and suspending it in a warm room—the oxygen of the atmosphere the atmosphere intended water, or by moistening a songe and suspending it in a warm room—the oxygen of the atmosphere becomes electrified, the atmosphere becomes electrified, the atmosphere impregnant water to to 1, every day, Saturday and Sunday excepted.

The Society wish it distinctly borne in the local of the atmosphere impregnant with the odor, which coming in contact with the blood as it passes through the lungs, electrified, the atmosphere becomes electrified, the atmosphere impregnant with the odor, which coming in contact with the odor of the spiritualistic believer, an our reputations, and we have got well accustomed and views and wants of the masses, you would were regarded only as spurious issues from wild- Mediums. cat banks. These epithets have been applied to all reformers by the formal church. They were applied to Jesus, and Martin Luther, and John Knox, PUBLISHED BY THE SOCIETY FOR THE "DIFFUSION OF and William Penn. They all fulfilled their mis-

sions, and so shall we. You speak of Spiritualists, Brother Tucker, as tem." If you will read the New Testament without engravings-Mr. Linton and Gov. Tallmadge: the spectacles you will see that we have only revived latter has written an elaborate introduction and the "old system" of christianity. You seem to in- appendix to the work. fer that we go to Spirits for doctrine. God forbid will be soon enough to ask for something higher. Society for the Diffusion of Spiritual Knowledge,' I go to a medium to get a message from my friends 553 Broadway, N. Y. in the second sphere, for the same reason that I go to the Post Office to get a message from my daughter in the wilds of Wisconsin.

I am bound to them all by the ties of sympathy affection, and affinity. Their love is my heaven, and in loving them I cannot forget God, for God is persons, who are authorized to receive subscripall in all. God dweileth not in a temple made with tions: hands. His presence is manifested in all that is beautiful, lovely, and good. His revelations are a York. boundless universe of systems and planets and worlds that roll harmoniously on their courses. Little mortals do all the wrangling. Your servant, S. M. PETERS.

For the Christian Spiritualist. THE BARBER AND THE BANKER. They are not so different as they seem. Let us

The one, scated in his humble shop, shaves the banker's face; the other, domiciled in his more gorgeous structure, shaves the barber's pocket. Ask to be shorn, and the barber is smiling to serve you; ask to be discounted, and no slave could out-

Words make the difference-mere words. The one takes off your beard, and causes you to look respectable; the other lends you his money, for premium, and makes you feel respectable. Both are motive power of each. Read their mottoes:

" Make me secure-be punctual to pay, And I and my gold are your servants to-day." "My price is low-my will is just:

I'll share you well-but, cannot TRUST.

For the Christian Spiritualist. | one works with his hands—the other with his brain, And both have the same end in view.

Necessity is their master. God ordained; severe, vet just, this seeming tyrant rules for man's eternal welfare. At His command, all the secret springs of human action start with activity; every cog and wheel is set in motion—and humanity works.

When the hive is full, the husbandman will appropriate it to quite another interest. Yet how willneither curse at or mourn their loss. So man enriches himself by a life of labor; and when the hive is quite full. Death removes him from his trea-

Not so. He has at least fulfilled a part of his

What is the true Spiritual life?-To know this, of my little daughter? That would be a stupid should be our carnest, constant study. We should insult to christianity itself, my friend. My mother live to develop this; then we have not lived in lived and died a practical Christian; my sister was vain; and, at the harvest's ripening, regret will

others was a "dirge," which, to my ear, surpassed any music of the kind I ever heard; and the music Spiritual agencies from boyhood. I rode immortationally form early youth fill I had seen found. Intemperance should be removed; physiany music of the kind I ever heard; and the music and style of playing it were equal to what we understand of the most eminent performers and composers. She also played a "battle piece," never heard before. Nothing of the kind could surpass it. There was the approaches, the attack, the is not fact. I wanted practical demonstration. heard before. Nothing of the kind could surpass it. There was the approaches, the attack, the charge of cavalry, and parts representing the peculiarities of the French, English, Irish, Scotch, &c. The Scotch brigade came up under the music of the bagpipes; and it would seem impossible to give such a perfect imitation of the bagpipes on the piano. Afterwards came the burial of the dead piano. Afterwards came the burial of the dead piano. Afterwards came the price of the commandation of the grave, the perfect in the solution when I knew that no mortal but myself was inspired when the solution of the beautiful image of peace. Show the day. Strive to elevate the bloodless and more beautiful image of peace. Show the solve, and refinement of the day. Strive to elevate the bloodless and more beautiful image of peace. Show the solve, may be found, at the Society's Rooms tangible proof of the immerting and refinement of the day. Strive to elevate the bloodless and more beautiful image of peace. Show the solve, may be found, at the Society's Rooms tangible proof of the immerting and refinement of the day. Strive to elevate the delicate the meting. By J. B. Peakard and J. B. Loveland. Price 20 to solve the strip we can the following publications by Messrs. Fowlers and wells. In dedity thrust at our own being, for time and eternity. Here is work for the true Spiritualist. Phy-sic of each work with the postage and electer containing of the solve, may be found, at the Society's Rooms tangible proof of the immerting and refinement of the day. Strive to elevate the metings. By J. B. Peakard and J. B. Loveland. Price 20 to solve the the Spiritual mind. Like the Spartan band, few in numbers but mighty in purpose, the Harmonial Brotherhood should be found ever ready, by labor, sacrifice, and wisdom, to resist the intrusions of evil, and emancipate man from the thraldom of social custom and political tyranny.

There is a wide margin for improvement in the social relations. The dwelling should not be a detestable coal-pit, in which the lungs imbibe anthracite instead of oxygen. Home should not be a workhouse-a species of perpetual imprisonment-in which the wife is to be hopelessly incarcerated. By united effort, the poor should be enabled to breast the destroying powers of monopoly. By | s union of effort, the strong should effectually and union of effort, the strong should effectually and practically, aid and protect the weak. By a more blessed harmony, life should be made to resound blessed harmony blessed harmony, life should be made to resound blessed harmony blessed ha with the voices of joy, and time be remembered

MISS KATE FOX.

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direction and pay of the same. She will in this, An Electrified Oily Fluid, which is inhaled and applied; it is not taken.

therefore, that those who are CONVERTED will NOT occupy the time of the Medium.

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BY CORA WILLBURN. . To feel a holier influence pervading The heart and hearth, To see the glimmerings of a glorious future Dawn o'er the earth.

To know that love is no vain shadow, given A transient guest : But that with radiant brow, with youth unfading,

Amid the blest. Our lov'd ones dwell; the guardians of our childho The loved of later years; Wearing the human smile, the aspect gentle,

Our heart reveres. To know the mother of our hearts, is bending

Her looks of love Upon the orphaned one, still fondly cherished All ties above: That from the glories and the joys surrounding

The Spirit-home, A mother's unchanged love and angel-greeting

Can earthward roam And breezy whispers to the listening Spirit

Will greetings bring ; And star and moon beam rapt and glorious visions Of beauty fling

Upon the heart, that loves and trusts, aspiring To higher aim Than the attainment of earth's fading treasures

And empty fame. To know that love and memory are eternal-The angel twain:

That not a thought, a word, a pure emotion, Has been in vain. To know our waking hours, and sleep is guarded

By loving care; To feel a holier influence pervading Earth's sea and air.

This is the heavenly assurance given To heart and eye, Telling the soul in inspiration's whispers, Of Immortality!

PHILADELPHIA, Dec. 11, 1855.

From the Menasha Advocate CAN THE DEAD SEE! BY G. P. R. JAMES, ESQ.

They sat together, with a gulf before. And roses on the brink:
But ere, in phrensied joy, they ventured o'er,
They paused awhile to think; And, in the heart of each a voice awoke— A voice which had no utterance, yet spoke

Oh fearful thought, On tearing thought,
With shame, remorse and terror fraught,
That eyes which shone in light,
That lips whose smile was bright—
Long, long ago to dust and ashes brought—
May hang o'er'thee and me!

Can the dead see '-Oh no! It cannot be. Our sin, our shame, Our grov'ling care, Our passion's flame, Have no admittance there Where calm and still they lie In the cold mansion of eternity, Oh no! they cannot see. Oh no! they cannot see.

Fill high the cup! Come Beauty come!

Prepare the wreath, the dance, the song!

Let mirth and laughter shake the dome!

These hours to living life belong. The dead, they cannot see.

No form august, no pure angelic face
Shall on our revel look reproachful down;
Sealed by the heavy tembstone of our race,

No more the eye can see, the brow can frown
Of those who lie beneath the lea.
The dead they cannot see, Nor gaze on thee and me, While reckless of the future and the past, We bid the hours speed fast, And catch a thousand pleasures in the mad'ning chase.

SHE:
Can the Dead see:
Can the Dead die! Not if man's inmost instincts do not lie Voices which speak to us through the dim air Of rosy evening—Spirits that seem to share With us, fruition of all objects fair— The sense of good, no evil can impair,
Say, that, for aye, oblivion cannot be
Beyond the clay-gorged sepulcire—the dead can see
Lo! breaking from the shroud The immortal essence rises from the clay,
Triumphant o'er decay;
And from you moon-illumined cloud,

What tender eyes—what looks of mournful love May mark our faults and follies from above! Oh yes, the Dead can see. All that was earth, to earth again is given; That which we loved rests not within the tornh; If there be God or Spirit, Hope or Heaven, And mortal life be not man's only doom, The veil of dust which blinds the earth-child's eye Must fall away before eternity;
And opened to the sight of those no more to die
The thoughts, the deeds of those they loved shall lie.
Oh yes, the Dead can see;
And look on thee and me!

From the Evening Post. CLAIRVOYANT MANIFESTATIONS.

EXTRAORDINARY CLAIRVOYANT REVELATIONS-A New York Medium finding Stolen froperty ON STATEN ISLAND-SINGULAR COINCIDENCE.

Onr city, above all others in the American Union, is infested with a set of questionable characters, known as fortune-tellers. Of late, these persons have given new dignity to their calling by professing to avail themselves of the aid of clairvoyants. Their business is advertised extensively, and many of them have signs placed over their doors to indicate their profession. The majority of the "professors," however, are old women, and their mecolored women. We have just heard of one case in which a larceny was detected by these means,

The extent to which this system of imposition is carried, is not generally known, because those who are its victims are the last to speak of it.

A few months ago a married lady, of Westfield, Staten Island, named Mrs. R-, was robbed of a gold watch, and guard-chain with a gold pencil. heart and locket attached. They had been hanging, as usual, over the mantel-piece, and were not missed until evening, when Mrs. R—— went to R—— took her into a room, locked the door, and, the mantel to get the watch to wind it up. She became excited for a moment, but thinking her husband, who was then in the room, might have removed it for the purpose of teasing her, she turnjewels, but had rolled them up in a paper, and my watch!" "No!" he replied, "I have not." It was then apparent that the thief had taken it, and the couple passed a very restless night in conse-

In talking over the case, however, they recollected that a man had called at the house in the morning to collect a bill. Suspicion at once fell upon him, and Mr. R- said that he thought, while counting out the money, that he saw the man standing at the mantel-piece. As he was the only stranger who had been there during the day, both concluded that he ought to be arrested.

The next day Mrs. R--- was much worried, and mentioned the loss of her watch, &c., to her neighbors, one of whom advised her to go to New York, and consult a clairvoyant as to its whereabouts. She seemed rather favorably impressed with this suggestion. Meantime the suspected individual, who worked upon a farm in the vicinity, was arrested. He was searched and examined, but nothing was proved against him and he was discharged.

The poor man, who is a German, and bore an excellent character, was much distressed at the now joyous, sweeping across the heart-strings, waksuspicion of which he was the subject, and wept ing smiles or tears! One touch, one look, or tone bitterly when he was arrested. He was discharged may call them up, from the Spirit's-depths, that

steamboat for New York. Upon reaching the city, cheer, sometimes to sadden! door, and was ushered into the parlor by a white ther!" woman, who was the mistress of an old negress, who acted the part of the medium. This old why, should they waken tears? wench, it seems, had been a servant in the family for many years.

friends, or loss of property?"

"Stolen goods," responded Mrs. B-, "I want

her to go to Staten Island."

She described herself as being on board a Staten vain to whisper. Do not weep. Island steamboat, going through the Kills. After "Kiss the boy for father." Ay, again, and again I am now at the right place." She then represent- heaven. ed herself as going ashore and proceeding up the road." "Now I must turn to my right," she said. left. She appeared to be puzzled, whether it was the last. a school or a church building. At length, collectturn up this way," meaning the right side of the

She then passed a large, handsome, square dwelling, overlooking the river and Perth Amboy. The which was, of course, a cupalo. She was pleased heart. with the location, and exclaimed, "Pretty place, stands high, trees all in front! But this is not the and went into a bedroom in she second story. But | joy that could come no more. she had not reckoned correctly this time, and said, stairs." Then retracing her steps, she went into of her life would seem departed. the dining-room on the first floor.

lost-here. What is it? Spoons? No! Money? No! A watch!" Here she manifested excitement they are no longer needed. by saying in a loud tone, "Carelessness," and then went on to describe the watch and chain.

The medium then told Mrs. R--- that the property was taken by somebody who was in great trouble about it. They wished to restore it to its sea-the loving message came. owner, but did not know how to do it without being detected. She said she would get the watch little one, yet linger in the earth-home, of which it and trinkets in about four days. The person who is the light. Hear, oh! God, the earnest supplicatook them, she continued, would, if they could not tion. "Stay the angel of death, yet a little longer. get them into the house without being found out, But, oh! my Father, not my will, but thine be place them under a tree near the house, either done!" wrapped up in a paper or in a little box.

Within the time specified the watch and the locket were found as foretold by the medium. Two servants, a boy and a girl, it seems, had been sent out in front of the house to gather up the leaves condition.

She had recovered all of her stolen property but the gold pencil. The clairvoyant negress was again operated upon. Mrs. R- thought she would see if the woman knew of the fulfilment of her prophecy, and said to her:

"I thought you told me I would get my watch." The medium, in a somewhat angry tone, replied: "You know you have got your watch, but you have not got it with you."

"In what condition did I get it?" said Mrs. R. "All broken to pieces," responded the ebony

"Did I get all?" inquired Mrs. R. "No, not all, but the rest you will get. They were taken by a dark-complexioned person."

Mrs. R--- then returned home by the afternoon diums—those who are put in Mesmeric sleep—are girl told her that, during her absence, another costeamboat from New York. Her colored servant lored girl, who was in the habit of visiting there, which, from its extraordinary character, is worthy told girl No. 2 that her mistress had been robbed, had been at the house. Girl No. 1 said she had of being reported. All the facts are vouched for and that she had gone to a fortune-teller's in New York to learn who was guilty of the crime. Girl No. 2, who is quite young, became terribly frightened at this statement. She burst into tears, and said, "I wish some of the boats would come from Virginny and take me off."

This conversation was related to Mrs. R-During the week the same girl came again to the house, when Mrs. R-was at home. She was upon threatening to keep her there all night, the girl acknowledged her guilt.

placed them beside the tree, under the leaves, ble and ignoble idea that wealth and pleasure are where they were discovered by the boy. The girl said she broke the watch in attempting to open it, to see what made it go. "Where is my gold pencil?" said Mrs. R— to her. "I hid it under the off the silken fetters of luxury and case, and launchhouse," she replied, in a tremulous voice, and I will go and get it for you!" Mrs. R---- followed her to a house about a quarter of a mile distant, where, true enough, they found the missing pencil. The employer of the girl was informed of her dishonesty; but as she was only fourteen years of age, and promised to be better in future, Mr. Rdid not think it worth while to give her over to the officers to be cast into prison.

Thus, after an expense of fifteen dollars for repairing her watch, two dollars for the services of the medium, and fare to and from the city, Mrs. R- was again in possession of her watch and trinkets, in addition to an experience as novel as it was surprising.

> From the Olive Branch, MESSAGES.

How many and varied are their tones, now sad, finally, and, after the most rigid inquiries, no clue have shrined them lovingly, to thrill with strange was obtained to the whereabouts of the thief or of deep power. They are borne afar on every breeze

the stolen jewelry. Mrs. R --- determined to try a glimpse for those at home, of hearts that beat as the clairvoyant, and took passage on the Amboy truly still, but far from them, coming oftentimes to

she proceeded to an establishment in a by-street, I shall soon sing, "Home Again!" "Ask Ellie on the east side of the city. She knocked at the if she has forgotten me!" "Kiss the boy for fa-

Something for each, some fond remembrance, yet

The sad eyes wandered, from the precious mis-The sad eyes wandered, from the precious misperson pronounced by the Bishop as defluent, it has a been full of symbath ears to hear, hear what common observation perhaps, to eradicate it. Yet this notion seems to hath ears to hear, hear what common observation perhaps, to eradicate it. Yet this notion seems to hath ears to hear, hear what common observation perhaps, to eradicate it. Yet this notion seems to hear, hear what common observation us contradicted by numerous factor. The medium was put to sleep, and her mistress to fix their gaze. On the bowed shutters, and at pathy for them. said to Mrs. R-, "Where do you want her to the door was the sad badge of desolation. A little go, and what is your business—is it love, loss of child, since the day dawned upon earth, had waked christian philosophers, who would have all investi- standard not higher than the average, some rheto the changeless day of heaven.

"It was better off"-yes, so it was, but could

claimed, "Here I am at New Brighton-and this cherished darling never more. Between them, on the Staten Island shore, she again said, "Here sky, seemed alone, to divide the little one, from

White, and cold, he laid upon the couch, the evening air, toying with the soft curls above the

Hour, after hour, was that anxious vigil kept. ing her thoughts, she continued: "Let me see The mother's heart, was full of grief, but prayer, all merciful.

It was but a little child-a babe-over whos building, she said, had something on the top of it, heard it said; but the words found no echo in my

"Only a child," it seemed to the world, but in its home, to its mother's heart, it was the one sweet place I want. It is a house that stands below the tone, that made life's music dear—the one sunbeam now, at the right place." She entered the house, melody would die away into one sad requiem, for

Fold the tiny hands above a pulseless breast "This is not the place. I will have to go down close the bright, and loving eyes-and the sunshine

A little child !-- oh! those alone, who have laid In this room she was satisfied that property had them from the arms that fondly cradled thembeen lost, and her exultation at discovery was ex- down beneath the dust-those who have gone back pressed as follows: "This is the room-something to darkened homes, filled with tokens of their presence, yet proving a very mockery now that

Such alone, can feel that when God takes back one of these little ones, the mother's heart is deso-

"Kiss the boy for father!" From afar o'er the

God grant that it may not be the last. Let the FLORA NEALE.

INGLE-SIDE

From the Kenosha Tribune and Telegraph. THE HUMAN SOUL.

The powers of the human soul are mysterious which had fallen from the trees. The boy struck and sublime. Its essences are subtle, its operahis rake against a package of paper, and supposing tions are invisible, and yet in their ultimate results it to be an infernal machine, as he had heard of they are ten-fold mightier than the whirlwind and such things, turned it over, but would not touch it the storm. Its energies may as yet be undeveloped with his hands. He called his master, Mr. R-, it has just awakened into being; and yet there is who came immediately, seized the frightful-looking a power within, which if rightly trained, may cause package, and upon opening it, to his great aston- earth's constellated thrones to tremble and her ishment, found his wife's watch in a very damaged mightiest sovereigns to bow the knee. Reader, the great God has kindly surrounded you with a thous-Mrs. R-, a few days afterwards, took another and circumstances to call out the latent fires slumtrip to New York, and carried the broken watch to bering within. He has spread out the broad, green a jeweller's for repairs. She was delighted with the earth before you and endowed it with innumerable sagacity of the medium, but was yet curious to as- decorations that you may learn to admire its beaucertain the culprit. Accordingly, she determined ties. He has clothed a multitude of its operations to call again upon the clairvoyant for information. with the most impenetrable mysteries, that it may call into exercise your thoughts and rigorous research to unfold them.

And yet earth, with all its beauties and sublimities, is too narrow a sphere for the home and expansion of the soul. And hence he has arched the bright, blue skies above you, and illumined them with ten thousand orbs, that their glorious magnificence may induce you to look up from the earth And far beyond He spreads out His paradise and peoples it with fairy forms and happy Spirits, that their felicities may tempt you away from base and earth-born bubbles. And higher still, and over all, he has placed his eternal throne and the sceptre of a thousand worlds, that its empyrean splendor and eternal glory may attract the wandering and earthsmitten Spirits he has placed below.

You have no right to bow down your head like some vile beast and hold communion only with the clods beneath you. Mind is not made with the crude material of earth; an essence from the living God is within you; and you have no right to enshrine it in sin and sensuality, or enshroud it in ignorance and error. You have no right to lavish your immortal energies upon the acquisition of worldly dross or worldly distinction; but, on the other hand, you are bound by obligations as sacred as your hopes of heaven and as lasting as your immortality, to so train up this mysterious power within, that it may accomplish its prospective and all-glorious destiny.

You are to touch its secret springs, to unfold its hidden powers, to nourish it with the aliment of truth, and shield it from the contaminations of vice. This is your first great business. The time has come when humanity at large should understand its powers and appreciate its destiny. The miserathe great objects of life, is a heathenish relic of ancient barbarity, and is fast passing into oblivion. And it is time that every young man was throwing ing forth on some career of mind.

You are adjured to this by all that is intrinsically good or great. The high and holy responsibility o present and ever-living Spirits is upon you; Spirits that shall live, and move, and have a being, when ed it round, and then looked again and again; then the heavens shall be rolled together as a scroll, and the earth be burned up. The high hopes of earth, yea, we may say of hearen, are upon you, and you may not stop to mingle in these earthly follies, or wanton with these earthly joys.

With a vivid consciousness of your responsibiliand such illustrious destinies awaiting you-press on! For,

"It shall make you mighty among men, "It shall make you mighty among men,
And from the eyrie of your eagle thought
Ye shall look down on monarchs.—O, press on!
For the high ones and the powerful shall come
To do you reverence. And the beautiful
Will know the purer language of your brow.
And read it like a talisman of love.
Press on! for it is God like to unloose
The Spirit, and forget thyself in thought,
Bending a pinion for the deeper sky;
And in the very fetters of your flesh
Meeting with the pure essences of earth and heave Meeting with the pure essences of earth and heaven.
LIBERTY, Dcc. 7th, 1855.

JUSTINIUS. EVANGELICAL TEACHING.

BISHOP HOPKINS VS. PROGRESS.

senses to invalidate them in his own mind.

light of divine truth in heaven.

THE SOURCE OF SPIRIT POWER.

of the ignorant and designing .- Mrs. Croce.

enlighten the eyes of the desolate.

brightest angel.

BEAUTIFUL SENTIMENT.

joy, to begin to break out from the prison of his

sorrows at the door of sighs and tears, and by little

begin to melt into showers and refreshments; this

is glory to thy voice and employment for the

So I have seen the sun kiss the frozen earth,

which was bound up with the images of death .-

And the colder breath of the north; and then the

waters break from their enclosure and melt with

joy and run in useful channels, and the flies do

the great mother of creatures will open her store

of new refreshments, become useful to mankind,

of a sorrowful man under the discourses of wise

counsel; he breaks from the despair of the grave,

and the fetters and chains of sorrow-he blesses

God, and He blesses thee, and he feels his life re-

turning; for to be miserable is death; but nothing

is life but the comforter. God is pleased with no

music below so much as the thanksgiving song of

relieved widows and supported orphans-of rejoic-

ing, comforted, and thankful persons.-Bishop

AN UNEXPECTED GIFT.

A young man of eighteen or twenty, a student

n a university, took a walk one day, with a pro-

fessor, who was commonly called the student's

friend, such was his kindness to the young men it

was his office to instruct. While they were walk-

ing together, and the professor was seeking to lead

the conversation to grave subjects, they saw a pair

of old shoes lying in their path, which they sup-

posed to belong to a poor man who had nearly fin-

The young student turned to the professor say-

ing. "Let us play the man a trick; we will hide

his shoes, and conceal ourselves behind those

bushes and watch his perplexity when he cannot

find them." "My dear friend," answered the pro-

ished his day's task.

we will hide ourselves."

Weekly Comet.

This gentleman who is made the subject of daily ed his course of lectures on modern geology-haymodes and manifestations of ecclesiastics in Enging proved, it seems, that all philosophy not ac- land, will be no less true, if the picture is made to cording with that taught by Moses, is wrong, and represent many of the same class in America. We now the subject of Spiritualism comes sunder the call attention to the subject, not to saterize the ban of his displeasure. All who believe in it are Church, but to correct the errors of its teachers and ban of his displeasure. All who believe in it are onured, but to control by the Bishop as deluded, if not de purify the motives of its members. Let him that has held its place so long that it will be difficult perhaps to evadicate it. Not this next says of "Evangelical Teaching."—Ed. Ch. Spt. The Bishop belongs to that large class of so-called

gation of the laws of nature closed, in the fear of torical affluence and great glibness of speech, what discovering something at variance with the Mosaic is the career in which, without the aid of birth or this fill the aching void in the young mother's accounts. But such efforts will, no doubt, meet money, he may most easily attain power and repu-The medium, who appeared to be in a sound heart? It had gone to be with God, and the bright with the same treatment at the hand of mankind in tation in English society? Where is that Goshen sleep, with her head hanging down, began to talk. angels, and though she dared not murmur, it were the future, that they have in the past. No truth of mediocrity in which a smattering of science and has yet been found to conflict with the word of learning will pass for profound instruction, where Moses, and by a parity of reasoning, we may con- platitudes will be accepted as wisdom, bigoted narshe had approached one of the landings, she ex- for perchance, he might fold to his heart, that clude, that none ever will be found. There are facts rowness as holy zeal, unctuous egoism as God-givin reference to the action of mind on mind, as well en piety? Let such a man become an evangelical is not the place." She then became quiet for a were weary leagues of land, and sea-but a few in the normal as the mesmeric state, that, although preacher; he will then find it possible to reconcile second, when appearing to arrive at another wharf silvery clouds, and the bright blue, of the summer there is nothing apparently in the laws of Moses to small ability with great ambition, superficial knowljustify them, still are they facts-such stubborn edge, with the prestige of erudition, a middling facts, that a man must deny the evidence of his own morale with a high reputation for sanctity. Let him shun practical extremes and be ultra only in These facts are intimately related to facts in what is purely theoretic; let him be stringent on After going along about a quarter of a mile, she pure brow. Through the parted lips the breath Spiritualism, which, so far from weakening the sa- predestination, but latitudinarian on fasting: uncame to a small building, used as a school, on her came in quick convulsive gasps, each fainter than cred volume in the eyes of scientific men, only flinching in insisting on the Eternity of punishstrengthen and confirms it. Vain indeed is the ment, but diffident of curtailing the substantial man, who gets up before an audience at this day, comforts of Time; ardent and imaginative on the to tell the people that he has arrived at the climax pre-millennial advent of Christ, but cold and cauwhat is this? Ah! now I understand. I have to after prayer, went up therefrom to the ear of the of all knowledge; that it is impossible for any one tious towards every other infringement of the statu to penetrate the unexplored fields beyond! Matter quo. Let him fish for souls not with the bait of in its development is not more progressive than inconvenient singularity, but with the drag-net of grave, some might deem it folly to shed tears. "It mind, and although Bishops, Deacons and Priests comfortable conformity. Let him be hard and is wrong to grieve for little children," so I have may now and then step out of the sacred desk to literal in his interpretation only when he wants to prevent the onward march, still will the unseen hurl texts at the heads of unbelievers and adver-Spirit of the age move onward and upward to the saries, but when the letter of the Scriptures presses too closely on the genteel Christianity of the nine-Such men as Edmonds, Tallmadge and Hare, teenth century, let him use his Spiritualizing alem. may be derided now as insane, but to prove that bic and disperse it into impalpable ether. Let him hill. She descended the hill, and coming to a that brightend every nook, and corner of the old they are, some other evidence must be furnished preach less of Christ than of Antichrist; let him house, went up a high stoop, saying, "Here I am house. Hush, its lisping words forever, and the than that adduced by Bishop Hopkins.—The beloss definite in showing what sin is than in showing who is the Man of Sin, less expansive on the blessedness of faith than on the accursedness of infidelity. Above all, let him set up as an in-We are part Spirit and part matter; by the terpreter of prophecy, and rival Moore's Almanack former we are allied to the Spiritual world and to in the prediction of political events, tickling the inthe absolute Spirit; and as nobody doubts that the terest of hearers who are but moderately-Spiritual latter can work magically, that is, by the mere act by showing how the Holy Spirit has dictated proof will-for by the mere act of will all things were blems and charades for their benefit, and how, if created, and by its constant exertion all things are they are ingenious enough to solve these, they may sustained-why should we be astonished that we, have their Christian graces nourished by learning who partake of the divine nature and were created precisely to whom they may point as the "horn after God's own image, should also, within certain that had eyes," "the lying prophet," and the "unlimits, partake of this magical power? That this clean Spirits." In this way he will draw men to power has been frequently abused, is the fault of him by the strong cords of their passions, made those who, being capable, refuse to investigate, and reason-proof by being baptized with the name of deny the existence of these and similar phenomena; and, by thus easting them out of the region of piety. In this way he may gain a metropolitan pulpit; the avenues to his church will be as crowdlegitimate science, leave them to become the prey ed as the passages to the opera; he has but to print his prophetic sermons and bind them in lilac and gold, and they will adorn the drawing-room table of all evangelical ladies, who will regard as a God has sent some angels into the world whose sort of pious "light reading" the demonstration office is to refresh the sorrow of the poor, and to that the prophecy of the locusts whose sting is in their tail, is fulfilled in the fact of the Turkish And what greater pleasure can we have, than commander's having taken a horse's tail for his that we should bring joy to our brother; that the standard, and that the French are the very frogs tongue should be turned from heavy accents, and predicted in the Revelations. make the weary soul listen for light and ease; and when we perceive that there is such a thing in the

Pleasant to the clerical flesh under such circumworld, and in the order of things, as comfort and disadvantage during the week, in the presence of stances is the arrival of Sunday! Somewhat at a working day interests and lay splendours, on Sunday the preacher becomes the cynosure of a thousand eyes, and predominates at once over the Amphitryon with whom he dines, and the most captious member of his church or vestry. He has an immense advantage over all other public speakers. The platform orator is subject to the criticism of hisses and groans. Counsel for the plaintiff exhonorable gentleman on one side of the House is rise again from their little graves in the walls, a- liable to have his facts and figures shown up by his while in the air to tell that joy is within, and that honorable friend on the opposite side. Even the scientific or literary lecturer, if he is dull or incompetent, may see the best part of his audience quietand sing praises to her Redeemer; so is the heart ly slip out one by one. But the preacher is completely master of the situation: no one may hiss. no one may depart. Like the writer of imaginary conversations, he may put what imbecilities he pleases into the mouths of his antagonists, and swell with triumph when he has refuted them. He may riot in gratuitous assertions, confident that no man will contradict him; he may exercise perfect free-will in logic, and invent illustrative experience; he may give an evangelical edition of history with the inconvenient facts omitted :-- all this he may do with impunity, certain that those of his hearers who are not sympathizing are not listening. For the Press has no band of critics who go the round of the churches and chapels, and are on the watch for a slip or defect in the preacher, to make a "feature" in their article: the clergy are, practically the most irresponsible of all talkers. For this reason, at least, it is well that they do not always allow their discourses to be merely fugitive, but are often induced to fix them in that black and white in which they are open to the criticism of any man who has the courage and patience to treat them with thorough freedom of speech and pen.

THE GREATEST ORGAN IN THE WORLD.

A traveller thus describes the performance of

fessor, " we must never amuse ourselves at the exthe great organ in the Church of St. Nicholas, ir pense of the poor. But you are rich, and you may Friburg, Switzerland: "Inside of this church is to give yourself a much greater pleasure by means of be found one of the greatest wonders of Europe. this poor man. Put a dollar in each shoe, and then It is an organ of vast power and exquisite tone, which all who can muster a franc are allowed to The student did so, and then placed himself with hear every day during the summer. The time the professor behind the bushes close by, through chosen for the performance is in the evening, just which they could easily watch the laborer, and see as the darkness without is making deeper the gloom whatever wonder or joy he might express. The within. Never have I heard such sounds as those poor man had soon finished his work, and came on that evening, and never has my soul, naturally across the field to the path, where he had left his slow to be moved by music, been so subdued, excoat and shoes. While he put on his coat, he cited, bewildered, through the external ear. I slipped one foot into one of his shoes, but feeling have, in my day, heard all sorts of instrumental something hard, he stooped and found the dollar. music, and been bewitched by the sweetest of hu-Astonishment and wonder were seen upon his man voices, but never have I had a conception of countenance. He gazed upon the dollar, and turnsuch sounds could exist, that such impressions he looked around him on all sides, but could see no could be made, that such rapture could be imparted to the soul by any thing but heaven, was all He put the money into his pocket and proceeded new to me. The low, sweet whispers that came to put on the other shoe; but how great was his creeping down those gloomy archways, and stole surprise when he found the other dollar! His feelings overcame him-he saw the money was a pre-

timely bounty from some unknown hand would save from perishing. The young man stood there deeply affected, and tears filled his eyes. "Now," said the professor, itself in a thousand echoes; these all, as they minnation of his hearers than soften them to penited the professor, itself in a thousand echoes; these all, as they minnation of his hearers than soften them to penited by his preaching.—Exchange. swered the youth, "you have taught me a lesson from another sphere. For an hour a large compa-

ty—press on. With such unlimited powers within sent—and he fell upon his knees, looked up to dal feast, now sad and plaintive, as in the gloom of reformed by denunciation. Some men think in the sent—and he fell upon his knees, looked up to dal feast, now sad and plaintive, as in the gloom of reformed by denunciation. Heaven, and uttered a loud and fervent thanksgiv- of a sepulchre; the sudden burst of martial music, ing, in which he spoke of his wife sick and help- with the ring of the clarion, the roll of the drum, less, and his children without bread, whom this and the fierce blast of the trumpet; the loud crash of the thunder shaking the old temple to its foun- man whose temper or theology has undergone

we stole out of that temple as still and fearfully The following extract from the October issue of out of the chamber of a dying man. To hear This gentleman who is made the subject of daily the loudning can also have been like a harsh note of laudation in the city papers, has, it appears, finish the Westminster Review, although descriptive of the footstep fall, would have been like a harsh note of angels in Fig. discord in the congress angels in Fig. discord in the song of angels."-The Crisis.

PALESTINE-THE ANCIENT JEWS

The popular idea that the ancient Jews were a inconsiderable people, living entirely on agriculture us contradicted by numerous facts. It is due, to Give a man with moderate intellect, a moral The silence of profane history in reference to 1.

greatness of the Jewish people, is no proof the they were a mere petty nation of barbarians, as a infidel writer has thought fit to call them. For a the culminating period of Jewish history, that is a the time of king Solomon, there existed no cotem porary historians, at least none whose writings han come down to us. Greece itself was a half-savage country, whose princes lived in the rude manner described by Homer, and whose sculptors, dram. tists, painters, philosophers, legislators, and annal ists, were as yet unborn. Rome was still at un. drained swamp. Only Assyria and Egypt exist. as first-rate powers, and these have left no written chronicles behind. But in their sculptured monuments, to say nothing of the historical books of the Hebrews, there is collateral evidence to show that the Jews, at that period, ranked high among the nations of the world. It was less, however, as a military than as a commercial people, that the an cient Jews held this eminent position. Even in their latter and more degenerate days, when Pop. pey entered as a conqueror within their territories the enterprise of the Jews had founded commercial colonies everywhere. They ruled the Beurse ! Alexandria, they controlled the exchanges of Green they were numerous and influential money design in Rome, and they were known at the Indies, the Ganges, and there is reason to believe, even in Chica itself. But in the palmier days of Jewish prosper. ty, when Solomon began to build the Temple the must have held in their hands the financial control of most of the then civilized world. The immene sums contributed to erect the Temple establishes this most conclusively. Even in David's time, the free will offerings amounted to thirty-four millions of dollars, an impossible sum, if donated by a mereagricultural people. In Solomon's reign, the cilections rose to nine hundred millions of pour sterling, a sum so enormous that it suggests the probability of a mistake, in the accepted value of the Jewish money of that day. Yet, even if re compute gold at the lowest possible standard, & amount collected still remains gigantic, proring that Judea, with its small territory, could not have contributed such a sum, unless like Venice tri Amsterdam at a later day, it was enriched by extensive commerce. If we accept this view of the ancient Jews, min

becomes clear that otherwise puzzles us, in the career. They rose to greatness under David as Solomon, because they became the traders, carre and bankers of the world. They declined bears they gradually ceased to be so, because of civil sensions. There have been many parallels of se a rise and fall; and will be till the end of mante When they had sunk to be a petty, warlik, again, they fell an easy prey to the Batarlar because they had neither native born men ence to fight their battles, nor wealth to sr bsidize che Profane history only knew them in their decis but even then they were a great commercial as indeed they continue to he so to this day, is scattered, broken up, and in exile. What must Hebrews have been in the culminating hour of h career, when David conquered the Philistines, ri Solomon built the Temple, when the ships of h shish traded with Ophir. - Philadelphia Lade

WARNING TO CLERGYMEN.

The Hon. Judge Waldo, of the Superior Com-Connecticut, has lately made a decision, which importance to clergymeu. The Rev. Mr. O'M. Catholic priest, was sent for by Mrs. Blakesh wife, to administer the rights of that churching last illness, she being a Catholic. Mr. Blakes being a Protestant, objected; but the priest de garded the remonstrances of the husband, atterior the lady, and she died in the faith of the Cable church. According to her request, made just fore death, Mr. O'Neill attended her funeral is also requested to do so by her relatives. Apis this the husband protested, but did not prove the services or attendance of any other degran After the funeral, Mr. Blakeslee brought si against Mr. O'Neill, laying his damages at a har amount, and at the trial, under the ruling di court, the jury awarded him damages to the ana of \$150. The Judge, while he denied the right the priest to attend the sick chamber of the ceased, notwithstanding her request, or the fund after her death, without the consent of herb band, was satisfied from the evidence that the fendant did not intend to do wrong, but a under what he (the defendant) believed to bear ligious duty, to comply with the request of a ligh dangerously sick, and awarded the damage,

This decision is an important one for dergues It recognizes in a husband the vested interest the religious faith of the wife and in the secre disposition of her remains. Therefore in the 2 of a Catholic husband objecting to a Protest clergyman attending his wife, though she be a retestant herself, any clergyman forcing himsely bee her presence while living, or attending her furafter death, renders himself liable to the husber for damages.

We must confess that this decision recognise husband a power over the religious faith of an (and children we suppose) that might be used most tyranical manner. Against it we thick? woman's rights party might protest with green tice .- Chicago Times.

THE TRUE ELEMENTS OF A REFORMER.-htt comes the Christian to cherish hopeful viewsell age and race. If he desponds, he will become inactive; if he despairs, he will become fanits what music really is, until I heard that organ. That and insane. No man can benefit his contemporation ries by perpetual fault-finding. The world never made better by railing at it. It selds grows wiser from the demonstration of its end The wisdom of the serpent and the harmlesses of the dove are prescribed as true elements of away to die in hidden corners; the murmur, as of reformer. A Jew was never converted by form break the hard hearts of old transgressors, as He nibal did the rocky barriers of the Alps, by pourd vinegar on them; but it is very certain that

now that I will never lorget! I leet now the truth of the words, which I never before understood, "It is better to give than to receive."—Fork Co. Star. lip breathed, and when the last sound crept away, laid up for me a crown of righteousness.—S. P.